PGEI. 1. XXXVIII. 7.
1,000

ARCHÆOLOGICAL SURVEY OF INDIA

EPIGRAPHIA INDICA

VOL. XXXVIII PART VII

JULY 1970

EDITED BY
DR. G. S. GAI, Ph. D.,
Chief Epigraphist

1981

Published by the Manager of Publications, Delhi
Printed at the Government of India Press (Pub. Unit), Santragachi, Howrah, India

Price : Inland Rs. 8·00. Foreign £ 0·93 or 2 $ 88 cents.

CONTENTS

PLATES

No. 49.—HULI PLATES OF MANGALARAJA

(*1 Plate*)

G. S. Gai, Mysore

These plates were discovered in 1969 at **Hūli** in the Savadatti Taluk of Belgaum District, Karnataka State. They were obtained by the University of Karnatak, Dharwar and are now deposited in the Kannaḍa Research Institute of that University. They have been published in the *Journal of the Karnatak University* (Social Sciences), Vol. V, pp. 175-81 with plates.

The **set** consists of **three** copper plates, each measuring 17·5 cm in length and 5·5 cm in breadth. On the left margin of each plate is a round hole, 1 cm in diameter, through which passes a circular ring, 7·7 cm in diameter. The ends of the ring are secured by an oval **seal** which is 5 cm in length and 1·7 cm in breadth. The seal contains the figure of a standing tigress, facing proper right, with its tail turned upwards and suckling its cub. This seal is interesting since the other seals of the Chālukyan copper plate grants, including the Nerur plates[1] of this Maṅgalarāja to whom the present record belongs, contain the figure of a boar (*varāha*) which was the royal emblem. The circumstances under which the emblem of the tigress with its cub was adopted in the present grant are not known. It may, however, be suggested that this may be due to the fact that the donor of the grant Raviśakti belonged to the Sēndraka family, some members of which had *sa-vatsa-vyāghra-lāñchchhana*.

The **characters** belong to what is known as early Telugu-Kannaḍa script and are regular for the period of the ruling king Maṅgalarāja mentioned in the epigraph who ruled at the end of the 6th century and the beginning of the 7th century A.D. Of the initial vowels, *a* and *i* are found, the former in lines 5 and 14 and the latter in line 14. The sign for *upadhmānīya* occurs in line 1 while that for *ṟ* appears in line 11. Final consonantal letters *m* (lines 1, 3, 16 and 18), *t* (line 19) and *n* (line 3) are written in their dimunitive forms. In the last plate which contains the imprecatory verses, there is some space after the first *pāda* of each line of the verse. As regards **orthography**, the consonant following *r* is re-duplicated except in *dharmō* in line 3. In the Kannaḍa place name Kiṟuvaṭṭakeṟe in line 11, the vowel *e* in *keṟe* has to be read as short. The **language** of the record is Sanskrit and the composition which is partly in prose and partly in verse is fairly correct except some minor errors which are corrected while giving the text below.

After a *siddham* symbol and the expression *svasti* at the beginning, the inscription gives a verse in praise of Śāntīśvara or Śāntinātha, the 16th Jain *tīrthaṅkara* followed by another verse extolling the Jaina religion. Śāntinātha is described as the seer of the three worlds by his wide vision of wisdom and as the bestower of peace (*śāntidaḥ*).

The inscription refers itself to the reign of the **Chālukya** king **Maṅgalarāja** who is described as having the second name of **Raṇavikrānta,** who had obtained victories in many battles, who was endowed with virtues like bestowing gifts, who was like Purandara (i. e. Indra) in valour and who had the title *pṛithvī-vallabha*. The name of the dynasty to which Maṅgalarāja belonged is spelt as

---

[1] *Ind. Ant.*, Vol. VII, pp. 161 ff. and plate. The seal has also been illustrated. Therefore, the statement "the facsimiles of the record are not reproduced and the seal is not illustrated" (*Journ. Karn. Uni. Soc. Sc.*, Vol. V, p. 178) is not correct.

Chalikya. This form is noticed in the earliest record of the family, viz. the Bādāmi rock inscription[1] of Vallabhēśvara, i. e. Pulikēśin I, dated Śaka 465 or 543 A. D. This is the second copper-plate grant of Maṅgalarāja discovered so far, the other one being the Nerur plates[2] which were discovered as early as 1848 and which are also undated. There also the name of the family is spelt as Chalikya and the king is called Maṅgalarāja as in the present record. There are two stone inscriptions belonging to this king, one of which is the well known Mahākūṭa pillar inscription[3] dated in his fifth regnal year and written in Sanskrit, fixing the date of his acession to the throne in 597-98 A.D. The other is the undated Bādāmi rock inscription[4] outside the Vaishṇava cave. We also know from the Vaishṇava cave inscription[5] of his elder brother Kīrtivarman I dated in 578 A.D. that Maṅgalēśa completed the construction of this cave-temple (i. e. Vaishṇava cave) under the orders of his brother and made some endowment to the temple on the occasion of the installation of the image of Vishṇu.

The **object** of the record is to register the gift of a land measuring 50 *nivartanas*[6] in the village **Kiṟuvaṭṭakeṟe** by Raviśakti who was administering that village. Raviśakti is stated to be the son of Kaṇṇaśakti who belonged to *Phaṇikula* and who was the lord of the Sēndrakas. The gift was made to the temple of Śāntinātha and was entrusted to Abhayanandyāchārya, the disciple of Śrīnandyāchārya who belonged to the lineage of the Paralūr-saṅgha. The details about the services in the temple for which the income from the gift-land was to be utilised are not specified.

Maṅgalarāja of the inscription is evidently the same as Maṅgalēśa of the Mahākūṭa pillar inscription[7] of the same king who was the son of Pulikēśin I, the real founder of the Chālukya family, and the younger half-brother of Kīrtivarman I. His name is also spelt as Maṅgalīśa and Maṅgalīśvara. He is described in the present record as having the second name of Raṇavikrānta. In the Bādāmi cave inscription[8] belonging to the 12th year of the reign of Kīrtivarman I, Maṅgalēśa is referred to as Raṇavikrānta while the Mahākūṭa inscription calls him Uru-Raṇavikrānta. The present epigraph does not give any new historical information about the achievements of this king.

The Sēndraka chiefs Kaṇṇaśakti and his son Raviśakti who was governing the village Kiṟuvaṭṭakeṟe and who was the donor of the gift are known for the first time from this record as subordinate rulers of the Chālukyas of Bādāmi. We know that some Sēndraka chiefs were ruling as subordinates of Pulikēśin II, Vikramāditya I and Vinayāditya.[9] An earlier member of the family in the person of Sēndraka Bhānuśakti is met with in the Halsi plates[10] of Kadamba Harivarman (c. 519-30). But the exact relationship of these Sēndraka chiefs with Kaṇṇaśakti and his son Raviśakti of the present epigraph cannot be established in the present state of our knowledge. A certain Kaṇṇaśakti-arasa is mentioned as a donor in an undated record[11] of about the 7th century A. D. belonging to the reign of one Piṭṭiamman whose identity is uncertain. From the name, this Kaṇṇaśakti arasa

---

[1] Above, Vol, XXVII, pp, 4 ff. In view of this, Fleet's observation that the earliest form is *Chalkya* as found in the Badami Cave inscription (*Ind. Ant.*, Vol, VI, p. 363) of the time of Kīrtivarman I, dated 578 A. D. has to be modified (cf. *Bomb. Gaz.*, Vol. I, pt. II, p. 336 and note 3).

[2] *Ind. Ant.*, Vol. VII, pp. 161 ff.

[3] Ibid., Vol. XIX, pp. 7 ff.

[4] Ibid., Vol. X, p. 59.

[5] Ibid., Vol. VI, p. 363.

[6] For the meaning of this term, see D. C. Sircar, *Ind. Ep. Glos.*, p. 220.

[7] *Ind. Ant.*, Vol. XIX, pp. 7 ff.

[8] Ibid., Vol. VI, p. 363.

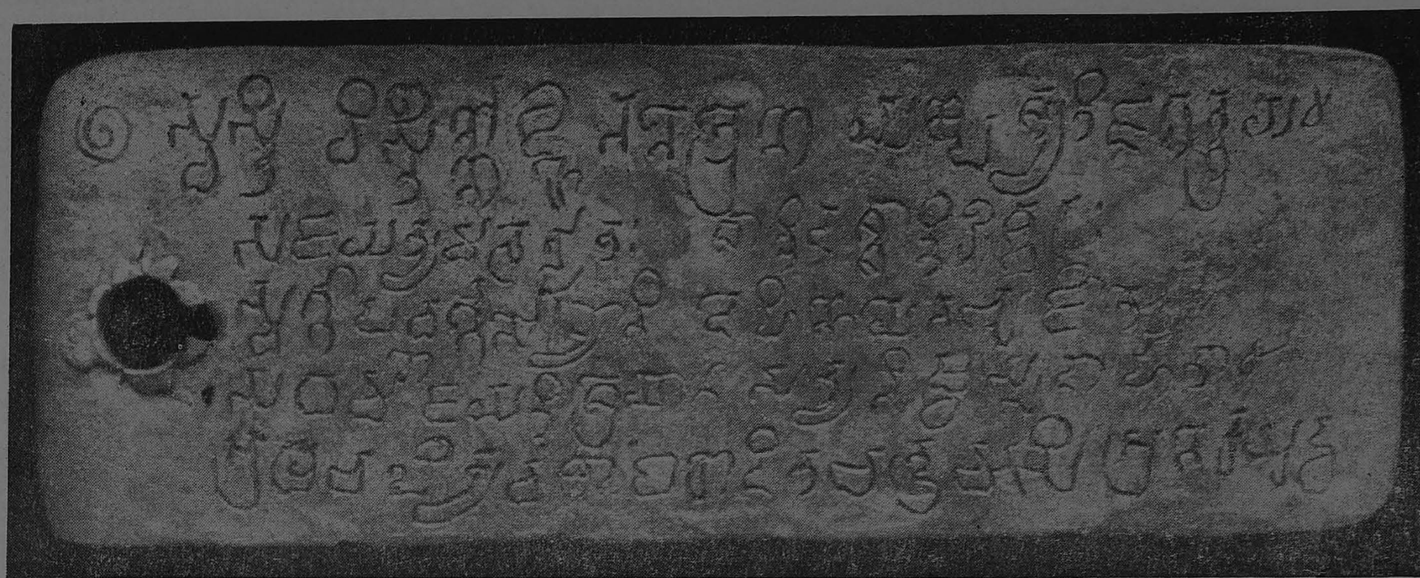
[9] Cf. *Bomb. Gaz.*, Vol. I, pt. II, p. 292.

[10] *Ind. Ant.*, Vol. VI, pp. 31-32.

[11] Above, Vol. XXXVII, p. 334.

i

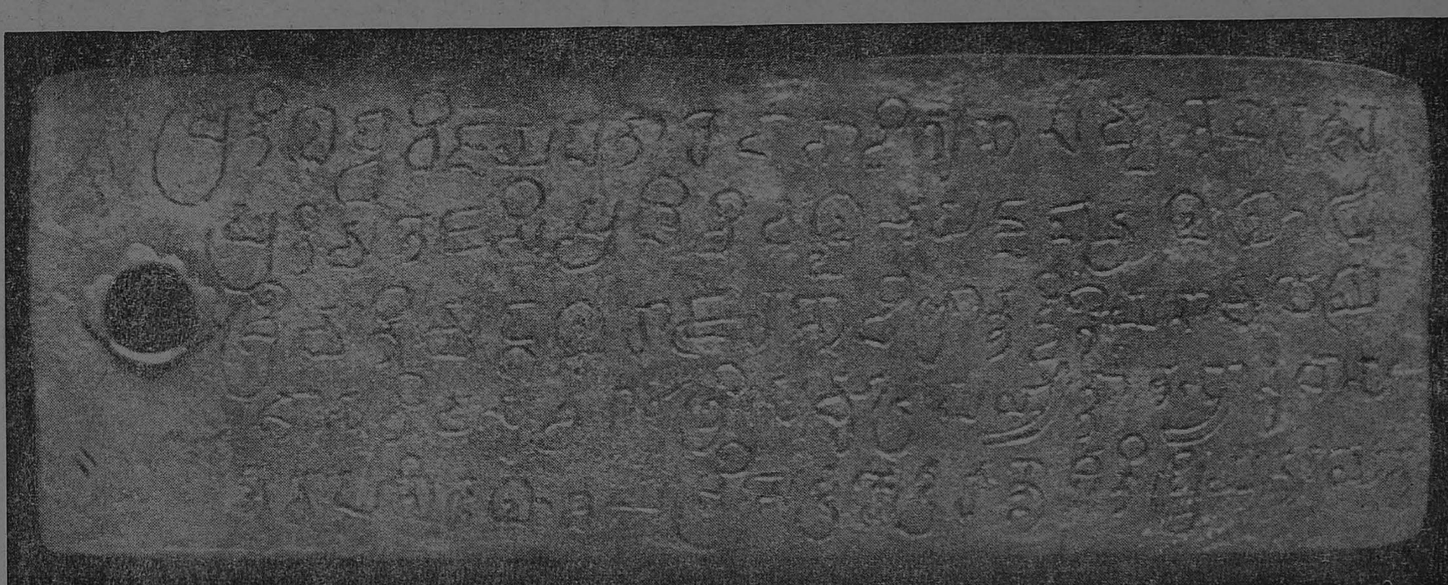
2 4



2 4

ii, a

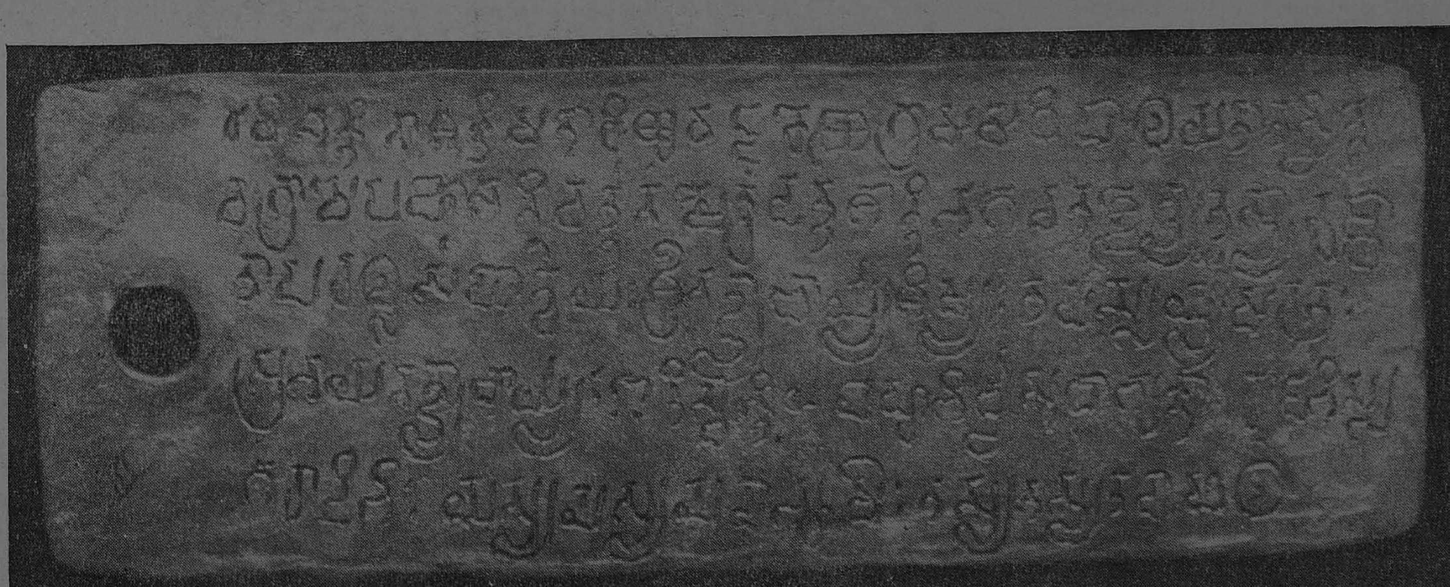
6 8 10



6 8 10

ii, b

12 14

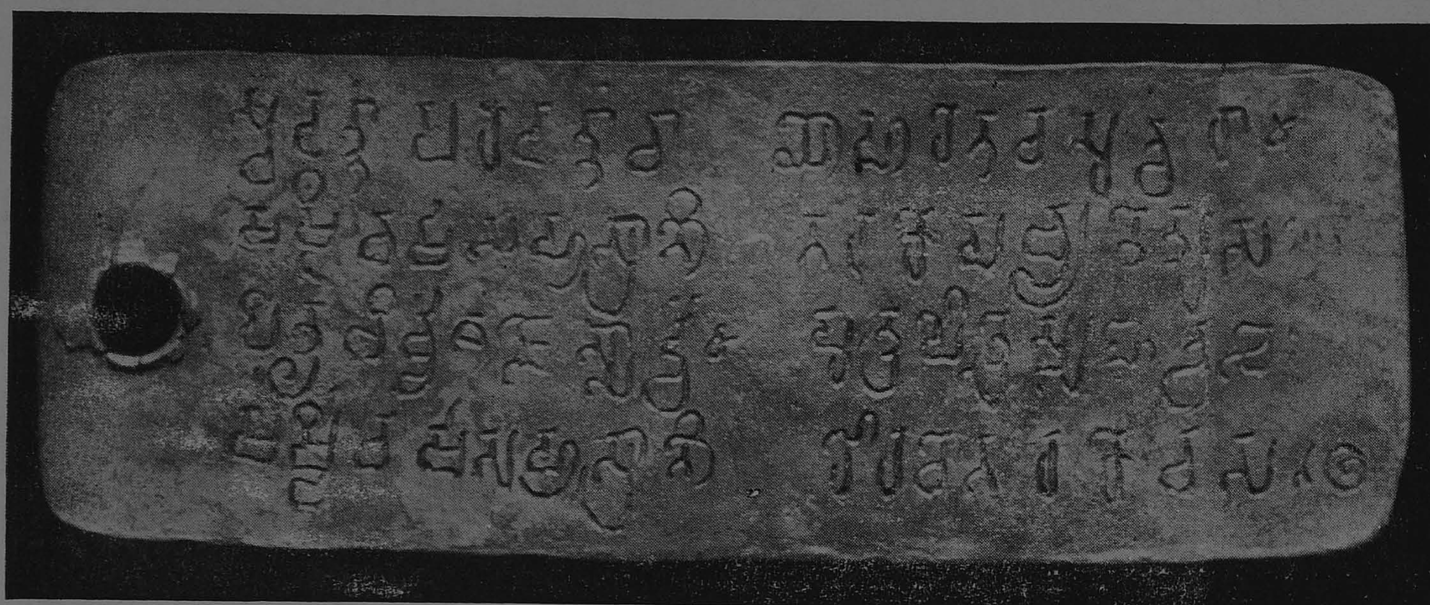


12 14

iii

16 16

18 18



SEAL

SCALE : Six-seventh

appears to belong to the Sēndraka family, though it is not stated so in the record; but, we do not know whether he had anything to do with Kaṇṇaśakti of the present epigraph.

Abhayanandyāchārya to whom the gift was entrusted and his teacher Śrīnandyāchārya belonged to Paralūr-saṅgha i. e. the Jaina community of monks established at **Paralūr**. There is an earlier reference to Paralūr, called Bṛihat-Paralūr in the Dēvagiri plates[1] of Kadamba Mṛigēśavarman (c. 450-75 A. D.). And the Āḍūr inscription[2] of Chālukya Kīrtivarman II (746-57 A. D.) mentions a few Jaina teachers belonging to Paralūr-gaṇa.

Besides **Paralūr**, another **geographical** name mentioned in the present record is **Kiṟuvaṭṭakeṟe**. We are not certain about the identification of both these places.

TEXT[3]

First Plate

1 Siddham[4][| *] Svasti [| *] Vistīrṇṇa-jñāna-nētrēṇa yaḥ=paśyati jagat-trayam [| *]

2 sa jayaty=amarair [nyā][5] taḥ śāntidaś=Śāntir=Īśvaraḥ [||1*]-

3 Svargg-āpavargga-saukhyāni dēhinō yēna bhuñjatē [| *]-

4 sa dharmō jayati śrēyān satya-nishṭhas=sad=Ārhatām [|| 2*]

5 Atha **Chalikya**-vaṁś-āmbar-ōdita-chandramasi[6] anēka-yuddha-

Second Plate, First Side

6 prati-labdha-vijaya-patākē dān-ādi-guṇa-sampannē[7] Purandara-

7 pratima-tējasi Pṛithivīvallabha-paṭṭa-baddha-lalāṭē

8 śrīmati **Maṅgalarājē Raṇavikrānta**-dvitīya-nāmadhēyē

9 śāsati vasundharām tri-samudra-paryyantām tasy=ānuśāsa-

10 nēna Phaṇikul-ānvaya-śrī-**Sēndrak**-ēndra-śrī-**Kaṇṇaśakti**-priya-tanayēna

Second Plate, Second Side

11 **Raviśaktinā** śaktimatā **Kiṟuvaṭṭakeṟe**-grāmam=adhipālayatā tasminn=ē-

12 va grāmē paṁchāśan-nivarttanaṁ kshētraṁ dattaṁ Śānti-bhagavataś=chaityāya[8] tē(ta)sy-ānushṭhā-

13 tā **Paralūr**-sa[ṁ*]gh-ānvayaḥ śrī-Nandyāchārya-śishyaḥ tapas-sayyama[9]-rataḥ

---

[1] *Ind. Ant.*, Vol. VII, p. 35.

[2] Ibid., Vol. XI, pp. 68-71 ; *Karn. Ins.*, Vol. I (Dharwar, 1941), No. 3.

[3] From the impressions.

[4] Denoted by a symbol.

[5] The letter which looks like *nyā* is not properly formed. Read *=amarair=dhyātaḥ*. This has been read as *amarēndrāṇaḥ* and corrected into *amarēndrāṇāṁ* in the *Journ. Karn[l] Uni.*, Vol. V, p. 181.

[6] Cf. the expression *Chaḷikya-vaṁś-ambara-pūrṇṇa-chandraḥ* in the Mahākūṭa pillar inscription.

[7] Cf. *naya-vinaya-vijñāna-dāna-dayā-dākshiṇya-sampannaḥ* in the Mahākūṭa pillar inscription and *naya-vinaya-dāna-dayā-dākshiṇya-satya-sampad=ōpētaḥ* in the Nerur Plates.

[8] This *ya* is engraved in smaller characters below the line.

[9] Read *sayiyama-* or *saṁyama-*.

14 Abhaya-Nandyāchāryyaḥ iti svasti || Bahubhir=vvasudhā bhuktā rājabhis=Sa-

15 gar-ādibhiḥ [|*] yasya yasya yadā bhūmiḥ tasya tasya tadā phalaṁ(lam) [||3*]

Third Plate

16 Sva-dattāṁ para-dattaṁ vā yō harēta vasundharām [|*]

17 shashṭiṁ varsha-sahasrāṇi narakē pachyatē tu saḥ [|| 4*]

18 Pitṛibhir=vvaṁśajais=sārddhaṁm[1] putra-pautrais=sa-bāndhavaiḥ [|*]

19 shashṭiṁ varsha-sahasrāṇi rauravē narakē vasa(sē)t [|| 5*]

---

[1] Both *anusvāra* and class nasal are written. Read *sārddhaṁ*.

NO. 50.--GANESHVADI INSCRIPTION OF THE TIME OF CHALUKYA TRIBHUVANAMALLA, YEAR 24

(*2 Plates*)

V. B. KOLTE, NAGPUR

Gaṇēshvāḍi is a suburb of the village Hippaḷgāon in the Nilanga Taluk of the Osmanabad District, Maharashtra State. There is an old temple of Śiva near which there is the *samādhi* of a saint, Keshav Bharati by name. Two inscribed stone slabs[1] have been lying there since long. Information about these was supplied by the *Sarpaṁcha* to the Department of Archaeology, Government of Maharashtra, Aurangabad, in 1964. Research Assistants Messrs. N. S Pohanerkar and Harihar Thosar visited the place and took estampages of the inscription. The department published a small note on the contents of the inscription. Thereafter no efforts seem to have been made for editing the same. Last year my attention was invited to these facts and therefore I requested permission to edit these inscriptions which the late Dr. M. G. Dixit, the then Director of Archaeology and Archives of the Government of Maharashtra, very gladly accorded. He also supplied me with excellent estampages of the same. I am thankful to the Department of Archaeology and Archives of the Government of Maharashtra for this courtesy. I have published this inscription subsequently in the Marāṭhī Journal *Vidarbha Saṁśōdhana Maṇḍal, An. Rep.* for 1969, pp. 36-80.

Of the two slabs, the first measures 150 cm high and 80 cm wide. On the upper part of this slab are carved out in bold relief representations of the Sun, the Moon, a *kalaśa* (auspicious jar) and a cow with a calf, and below this part there is an inscription of 52 lines. The second slab measures 153 cm high, 64 cm wide and 33 cm thick. On the upper part of the front side of this slab are carved out in bold relief the representations of a bull (*nandi*) and a Śiva-liṅga with a devotee standing in front with folded hands. Below these figures there is an inscription of 52 lines. The left side of this slab also contains an inscription of 50 lines. The total number of lines of the record is therefore 154.

The record belongs to the time of the Chālukya king Vikrnmāditya VI. It is in Nāgarī **characters** of the Northern class regular for the period. The *pṛishṭhamātrās* have been extensively used. The letters *t* and *bh* are almost similar and therefore cause some confusion at some places in reading. There is no appreciable difference in the signs of the letters *j* and *ñ* also (see lines 9, 10, 14). The letter *v* has been invariably used in place of *b*, which is an **orthographical** point to note. Other orthographical peculiarities noticed here are the use of *anusvāra* for *para-savarṇa* almost everywhere except in the words *sāmanta* (line 8), *grāmā-bhyantara* (line 15), *tad-antargata* (line 23) and the doubling of the consonants following *r* everywhere.

The language of the inscription is Sanskrit and it is faultless. The text is in prose and verse. As has been stated above the inscription is of the period of **Chālukya Vikramāditya VI.** The details of the **date** are given in lines 22-24 as **Monday, the full-moon-day, when there was a lunar eclipse in the month of Mārgaśīrsha of the saṁvatsara Pramāthin in the 24th regnal year of the king.** On the evidence of an inscription at Waḍagēri[2] in Hyderabad State the cyclic year Nala or Anala corresponding to Śaka 998 expired (=A. D. 1076) is reckoned

[1] [These have been listed in *A. R. Ep.*, 1964-65 as items Nos. B 354-55 and their contents are discussed in the Introduction on p. 11.—Ed.]

[2] *Ind. Ant.*, Vol. XXII, pp. 109-10. [See also, above, Vol. XXXIV, pp. 193-96 for a discussion on this Waḍagēri inscription.—Ed.]

as the first year of the new era initiated by Vikramāditya on his accession. Our present record belongs to his 24th regnal year which would, therefore, correspond to Śaka 1021 (=1099 A. D.). According to the *Indian Ephemeris*, the cyclic year was certainly Pramāthin in Śaka 1021, but the full-moon-day in the month of *Mārgaśirsha* was Wednesday and not Monday as mentioned in the record. It may be posible that the word *Saumyavāra* must have been intended in place of which the engraver has inscribed *Sōmavārā* due to inadvertence. The corresponding date according to the Christian era was Wednesday, the 30th November, 1099 A. D.

The record may be divided into three sections. The first section on the first slab ends in line 52 and the word *punar=api* at the end of the line connects it with the second section on the first side of the second slab. This section ends in the 116th line on the second side of the slab. The third section commences in the 117th line.

The **object** of the **first section**, which is in prose, is to record a gift of land measuring 500 *nivarttanas* in the village **Pippalagrāma** for the maintenance and worship of the temple of the gods, including Brahmā, Vishṇu, Mahēśa, etc., and also for the supply of meals to the students in the Sarasvatī-maṇḍapa by Bhīmanātha to Tatpurusha-paṇḍita. It also records the gift of some residential land in the village itself.[1]

The record opens with the introduction of Tribhuvanamalladēva, which was another name of the Chālukya emperor Vikramāditya VI. He is endowed with the usual titles. Thereafter, the inscription introduces the emperor's Chief Minister **Bhīmanātha** by name. From lines 7-11 we know his various titles. It is stated that he got the honour of the *Paṁcha-mahāśabda* and bore the distinctive titles like *mahāsāmantādhipati* and *mahāprachaṇḍa-daṇḍanāyaka*. Among his personal attributes, the record mentions that he was an ornament on the face of Kāśmīra (line 10), which implies that he originally belonged to Kashmir. He has also been referred to as *Sauvidallānām=adhishṭhāyakaḥ* (i. e. an Officer of the Service in the harem).[2] He is mentioned as one who beheaded those who betrayed his master. Bhīmanātha, under the name Bhīvaṇayya, is mentioned in an inscription in a temple at Huṇasi-Haḍadali, in Gulbarga District, Karnataka, dated in the 23rd year of the Chālukya Vikrama era. In this inscription he is styled *Mahāpradhāna* (Chief Minister), *Manevergaḍe* (Superintendent of Home Affairs), *Sahavāsigaḷ-adhishṭhāyaka* (Leader of the Sahavāsis), *Pattaḷe-karaṇa* (Commissioner of Records), *Manneyar-adhyaksha* (Head of the Subordinate Chiefs) and *Daṇḍanāyaka* (Commander of the Forces).[3] A Kannaḍa inscription[4] from Lakshmēśvar in Dharwar District, Karnataka also refers to this Bhīmanātha. It is dated in the 27th year of the Chālukya-Vikrama era, i.e. Śaka 1024 (=1102 A.D.) and records some gifts by one Mādhava Bhaṭṭa, who was a very loyal servant of Bhīma who is none else but Bhīmanātha of our record. He is named as Bhīvaṇayya also. This inscription mentions all the epithets of Bhīmanātha referred to in our present record. Beside this, it adds that Bhīmanātha ruled over Palasige-12,000 and was the Provincial Records Officer[5]. The present inscription of Gaṇēshvāḍi is three years earlier than the Lakshmēśvar inscription.[6]

---

[1] [There does not seem to be any reference to this gift in the record.—Ed.]

[2] [This term probably means 'controller of attendants on women's apartment', see *A. R. Ep.*, 1964-65, Intro. p. 11.—Ed.]

[3] P. B. Desai, *Jainism in South India and Some Jain Inscriptions*, pp. 241 ff.

[4] Above, Vol. XVI, pp. 31-35.

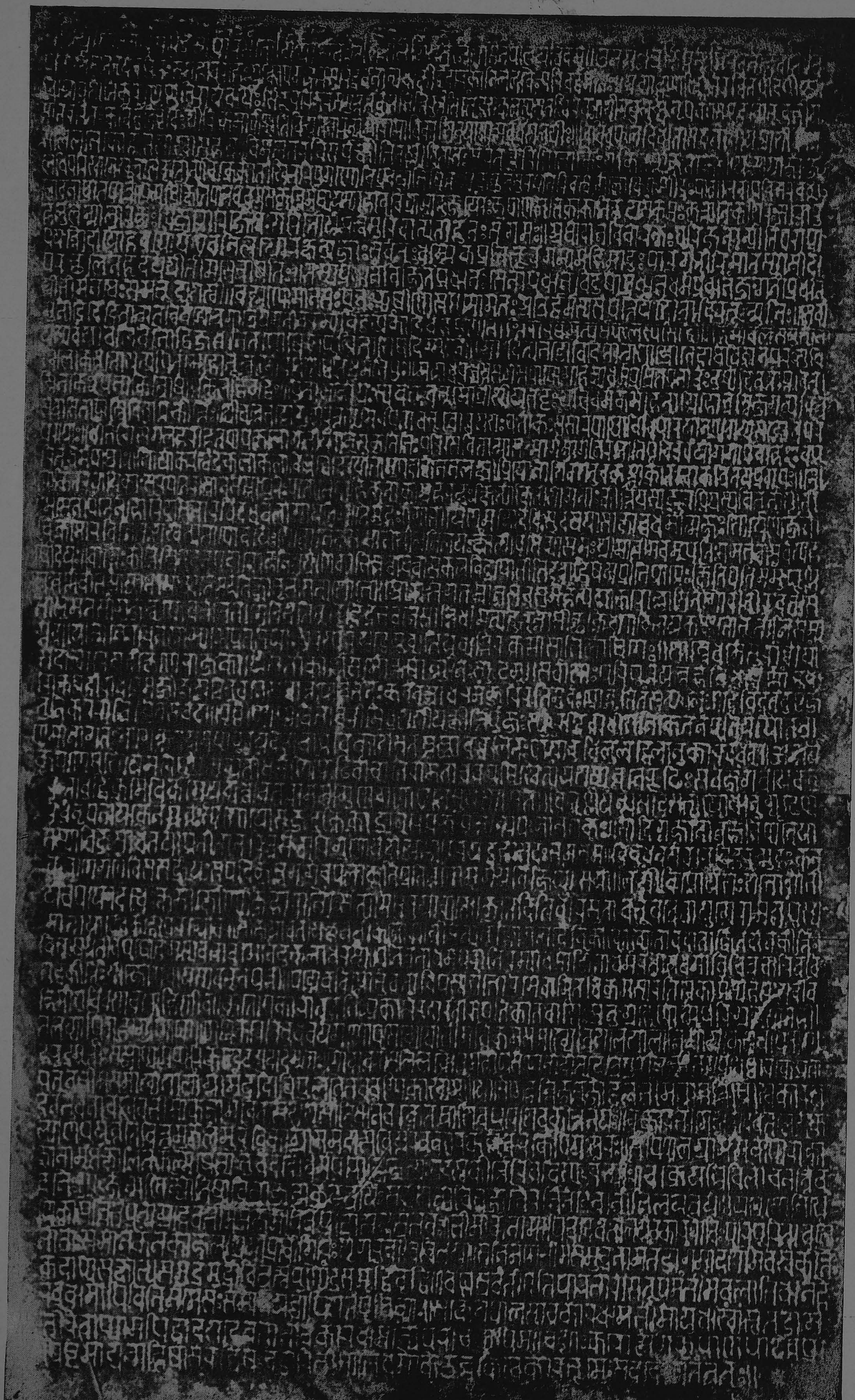
[5] [The expression *achchupannāyad-adhishṭhāyaka* used here would mean 'superintendent of revenue from mints'.—Ed.]

[6] [This Bhīvaṇayya is mentioned in an earlier inscription dated 1095 A.D. from Hebbāḷ in Bijapur District—cf. *SII.*, Vol. XI, No. 139. His description given in the Lakshmēśvar inscription is also found in another record from Gadag in Dharwar District which is also dated in 1102 A.D., Ibid., No. 150—Ed.]

GANESHVADI INSCRIPTION OF THE TIME OF CHALUKYA TRIBHUVANAMALLA

FIRST SLAB

SECOND SLAB : FIRST SIDE



54 56 58 60 62 64 66 68 70 72 74 76 78 80 82 84 86 88 90 92 94 96 98 100 102 104

Bhīmanātha obtained from the king the village Pippalagrāma, where he constructed temples of all the gods including Brahmā, Vishṇu and Mahēśa. For the maintenance and daily worship of these temples, and also for feeding the students and ascetics residing in the Sarasvatī-maṇḍapa, he made a gift of land measuring 500 *nivarttanas* from the village Pippalagrāma (lines 14-29). The boundaries of the land are mentioned in lines 30-42. He also gifted out some land for residential purpose in the village itself, the boundaries of which have been mentioned in detail in lines 44-52. The name of the donee is Tatpurushapaṇḍita whose spiritual lineage is given in section three dealt with below.

The **second section** of the inscription in line 53-116 is in verse, except the text in lines 113-16 which is in prose. The last verse (verse 52) of this section ends with the passage *digarpitā svastimataḥ praśastiḥ* which would show that it was composed as an eulogy of Bhīmanātha. Therefore, this section of the record may be called as Bhīmanātha-praśasti.

It commences with a verse in praise of the Śivaliṁgisaṁtāna-śāsana (verse 1) and the incarnation of Mahāvarāha (verse 2) and of Śrī-Gaṇēśa (verse 3). Verses 4 to 7 refer to the Chālukya king Vikramārka, i.e., Vikramāditya VI. These verses contain conventional praise of the king and do not add anything new to the historical information. Thereafter Bhīma-sēnāpati is introduced as the Chief Minister of the king and as having attained the highest position amongst the ministers, learned men, religious personalities, etc.(verse 8-9). Then follows the eulogy and personal information of this Bhīmanātha. He belonged to the Ātrēya-gōtra (verses 10-11). His forefathers hailed from Himāchala, i.e., Himālaya mountain (verse 12). Āditya-bhaṭṭa, a scholar renowned for his learning in Vēdic exegesis and philosophy, was the great-grandfather of Bhīmanātha (verse 13), and he was a religious personality who had obtained for his family prosperity and wealth by his devotion to the god Pināki (i.e. Śiva) on the banks of the Vitastā (verse 14). Śīyu-bhaṭṭa, the son of Āditya-bhaṭṭa, was the grandfather of Bhīmanātha, and was an *agnihōtrin* (verse 15). Valla-bhaṭṭa, the son of Śīyu-bhaṭṭa, was the father of Bhīmanātha (verses 16-18). Then follows the eulogy of Bhīmanātha which is of conventional type. His fame was spread over all the three worlds (verse 19). His qualities of head and heart have been described (verse 20). Beautiful description of his erudition and elocution find a place in the next two verses (verses 21-22). Then follows the description of his valour on the battle-field (verse 23). He has been described as a veritable ascetic (verse 24). The next three verses are also of conventional type. The next verses (verses 28-30) describe his qualities of debate and quick-wittedness. His mother's name was Jayāvatī (verse 32). Jōgaladēvī also called Jōgavā was the wife of Bhīmanātha (verses 34-36).

Verses 37-51 refer to the pious deeds of Bhīmanātha which may be enumerated as follows; He built a big hall called Bhīmavikrama at Māghaṁkara and installed the images of Kēśava, Pitāmaha and Rudra, for the maintenance and worship of which he granted the village Pippari-khēṭa (verse 37). He built a temple called Pratāpanavabhīma at Nāndītaṭa on the bank of the river Gōdāvari and installed therein the shrines of Tripurusha i.e. Brahmā, Vishṇu and Mahēśa for the maintenance and worship of which he donated the village Vagghikā (verse 38). He constructed the temple of Vishṇu named Bhīma[1] at Bhuvanāchala. At Śivapura he constructed a temple of Śiva called Bhīmēśvara (verse 39). He built a temple for Bhīmēśvara at Kalyāṇa and granted the village Muruṁbikā, evidently for its maintenance. He constructed a lake at Kalluṁbaraka (verse 40). He obtained Pippalagrāma from the king from which he granted some land to the religious brāhmaṇas (verse 41). At Pippalagrāma he constructed three temples of

[1] Literally *Nija-bhuj-ōdbala-bhīma.*

Trilōchana (Śiva)[1] and donated 1,000 *nivarttanas* of land (verse 42). There he built another temple called Bhīmārka, a lake named Bhīmasamudra, a temple of Gaṇēśa named Bhīmabala and donated 100 *nivarttanas* of land for its maintenance (verses 43-45). He also constructed the temple of Kshētrapāla named Bhīmāyudha on the bank of Bhīmasamudra and two wells with niches for twelve deities in one of them. He also built the temple ef Chaṇḍī and donated 100 *nivarttanas* of land for its maintenance(verse 47). He performed sacrifices in all important cities of his country, where religious brāhmaṇas were fed in abundance (verses 48-50). In fact, there was no limit to the pious deeds and donations of Bhīmanātha, who had filled the treasuries of the king Vikramārka by lakhs of gold coins and, therefore, says the composer of the *praśasti*, it was impossible to enumerate his high qualities and describe them in words (verse 51). Thus ends the main portion of the *praśasti*.

It will be seen that Bhīmanātha, the hero of this *praśasti*, has been referred to as Bhīma (line 76), Bhīma-sēnāpati (lines 71-72, 109-10) and Bhīma-chamūpati. It is obvious that his name was Bhīma and that the official title of *Sēnāpati* or *Chamūpati* has been added to it in some places.

The writer of the *praśasti* was Kālidāsa-daṇḍanāyaka (verse 53), who was the son of Bhīmanātha, the hero of the *praśasti*. He had several qualities of head and heart, was well-versed in the *Ṛigvēda* and, because of his poetic excellence, was known as Abhinava-Kālidāsa. He mentions himself as *daṇḍanāyaka*, which implies that he was also either a legal officer or an army officer.

The **third section** of the record in lines 117-54, in prose and verse, has as its object the description of the spiritual lineage of the *āchārya* Tatpurusha-paṇḍita, who was the chief of the Sarasvatī-maṇḍapa and the priest in the temples built by Bhīmanātha at Pippalagrāma. This section opens with the words '*ōṁ namaḥ*' and then gives details of the spiritual qualities of Vādirudra-paṇḍita, who was the foremost among the Kālamukha sect of the Parvatāvalī school, who was learned in various religious sciences including the sciences of logic, who, in debates, was a terror to the opponents, who was a *dhūmakētu*, i.e., the fire to the Jainas and the Buddhists. A resident of Kiṁvagrāma, he was virtually the moon blooming the night lotus of Śivaliṅgi-santāna and was esteemed by Rudra Himself. Verse 53 describes his excellence in all the disciplines of philosophy so much so that he has been described to be Lakulīśvara himself in the Śaiva system of philosophy. Besides Lakulīśvara, the present record refers to his philosophy as *Lakulīśvar-āgama* (line 124) and *Lākul-āgama*[2] (lines 134, 141) which is obviously the same as Śaiva philosophy referred to in line 124. The doctrine of Lakula believes that *Jīva* is not subservient to god but equal to god himself and advocates salvation after destroying miseries through the practice of *Yōga* and *Vidhi*.[3] Yōga is eight-fold and consists of restraint of body (*yama*), restraint of mind (*niyama*), postures of sitting (*āsana*), self-study (*svādhyāya*), meditation (*dhyāna*), controlling the breath (*dhāraṇa*), silence (*mauna*), practising religious austerities (*anushṭhāna*), muttering prayers (*japa*) and absorption of mind into the supreme spirit (*samādhi*). *Vidhis* are many. They consist of bathing in ashes thrice a day and observance of six-fold oblations (*shaḍaṁg-ōpahāra*). They are : *Hasita* (laughing), *Gīta* (singing), *nṛitya* (dancing), *huḍukkāra* (murmering), *namaskāra* (saluting by lying prostrate)

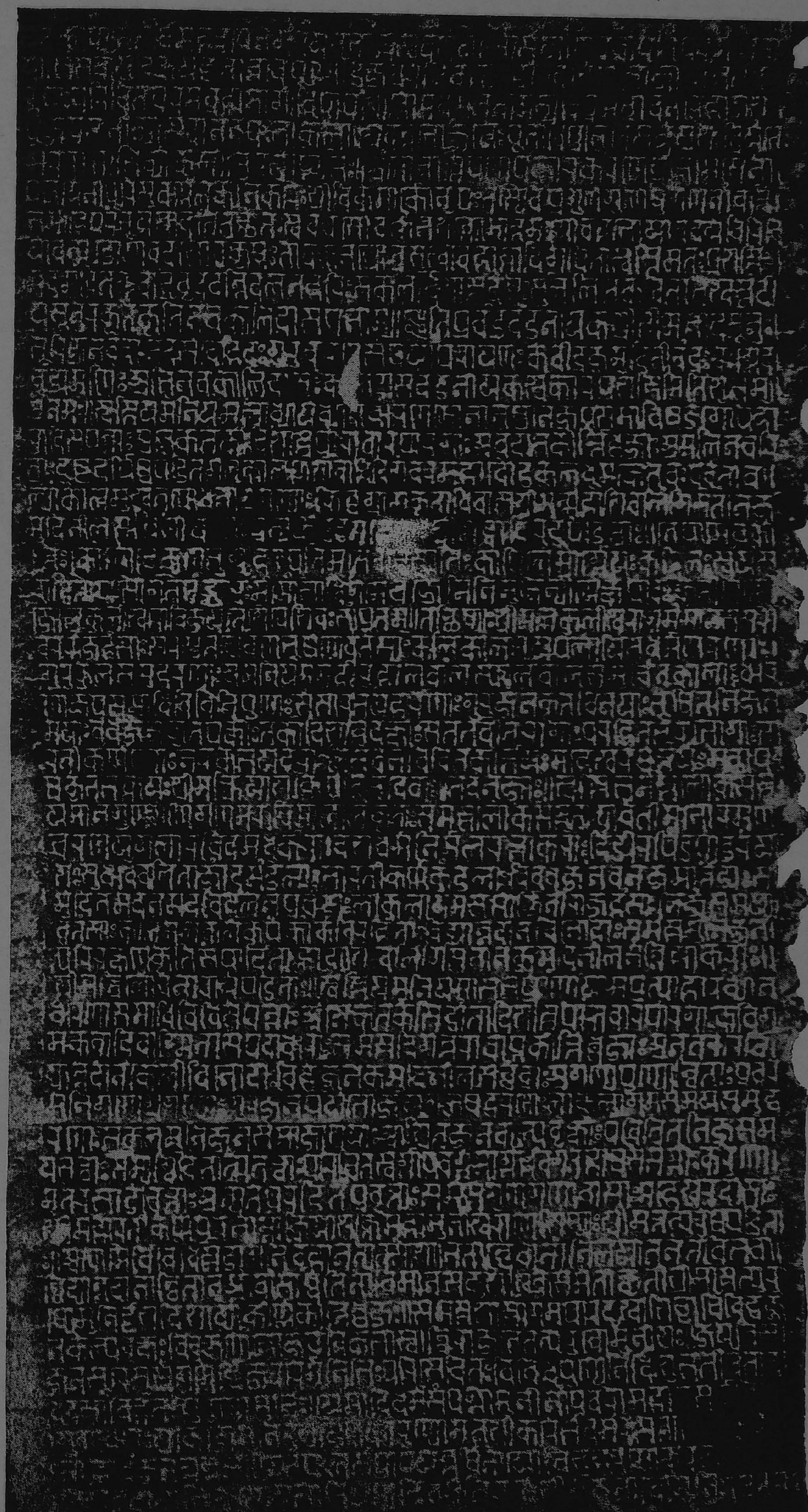
[1] [The purport of this verse seems to be that a *nilaya-trayaṁ* (i.e., a three-celled temple) was built for the god having three faces with three eyes in each and possesing three head-gears.—Ed.]

[2] In the *Sarva-darśana-saṁgraha* it is referred to as *Nakulīśvara-darśana* or *Śaiva-Pāśupata-darśana*. For details of the origin etc. of Lakulēśvara, the founder of the Śaiva-Pāśupata philosophy, see *JBBRAS.*, 1906, pp. 151-67 ; *The Early History of the Deccan*, ed. by G. Yazdani, p. 704 ; and *A.S.I., A.R.*, 1906-07.

[3] Cf. *Sarvadarśana-Saṁgraha, Nakulīśā Pāśupata-darśana*.

GANESHVADI INSCRIPTION OF THE TIME OF CHALUKYA TRIBHUVANAMALLA

SECOND SLAB : SECOND SIDE



SCALE : One-sixth

and *japa* (muttering). Vādirudra-paṇḍita was an adept in all these *yōgic* practices and the six-fold oblations. He has, therefore, been very aptly described as *yama-niyam-āsana-svādhyāya-dhyāna-dhāraṇa-maun-ānushṭhāna-japa-samādhi-shaḍaṁg-ōpahārādi-sampannaḥ* (lines 117-18).

As has been stated above, he is said to be the foremost amongst the Kālamukha[1] ascetics of the Parvatāvalī school. The Kālamukha or Kālāmukha[2] ascetics were the followers of the Lakulāgama system[3], and they are different from the Kāpālikas.[4] The Kālamukha sect split itself into different *āvalis* and *āmnāyas*. Parvatāvalī is one of them which is known also as Parvatāmnāya.[5] These *āvalis* and *āmnāyas* were further divided into various subsects which were called as *santanas* or *santatis*. In the Ablūr inscription[6] we come across one of such *santānas* known as *mūvara-kōṇeya* belonging to the Parvatāmnāya sect of the Kālamukhas. in our present record we find the mention of Śivaliṁgi-santāna which is obviously another subject of the Parvatāvalī. The name *Śivaliṁgi* given to the *santāna* appears to suggest that the followers of this subsect were wearing a Śiva-liṅga, like the Bhāraśivas figuring in the Vākāṭaka records. The chief place of this Śivaliṁgi-santāna may have been Pippalagrāma, the findspot of the inscription.

The disciple of Vādirudra-paṇḍita had a disciple named Kriyāśakti-paṇḍita, whose various qualities are described in lines 124-30. It seems that his other name was Bhāratī-Karṇṇapūra (lines 128-29, 145). He was well-versed in the doctrine of Lakulīśvara, an erudite scholar, protector of religion, adept in *yōgic* practices, humble, an ornament of his sect, proficient in all the systems of philosophy, always calm and tranquil, an ear-ornament of goddess of speech, of widespread fame and above all an image of Śiva himself.

Kriyāśakti had a younger brother (line 130) by name Trilōchanāchārya. His various qualities are described in lines 130-37. In general they are the same as those of Vādirudra and Kriyāśakti. He was also a devotee of Śiva, well-versed in the Lakulāgama and an ornament of his sect. Then the pontiff Tatpurusha-paṇḍita is introduced. He was also well-versed in different philosophies and was a great poet and a debator. Verses 54-56 describe his various qualities of head and heart. He is credited with the construction of lakes, temples and hermitages for ascetics. He was greatly meritorious and like a great *tīrtha* (line 146-51). Both Trilōchanāchārya and Tatpurusha-paṇḍita were the disciples of Kriyāśakti. The hierarchical relationship of these is not explicit but it appears that they became the chief *āchāryas* one after the other, after Kriyāśakti-paṇḍita.

Thereafter follows the description of Śrīkaṇṭhamuni. It seems that he rose to the position of chief priest after Tatpurusha-paṇḍita. Whether he was a disciple of Tatpurusha is not specifically mentioned. But in all probability it seems that he was. His qualities of head and heart have been described in verses 55 to 58. They are full of praise but do not give any distinguishing additional information about either Śrīkaṇṭha-muni or the Śivaliṁgi sect.

The importance of this record lies in the fact that it refers to the chief place or *maṭha* at Pippalagrāma which belonged to the Śivaliṁgi-santāna of the Parvatāvalī sect of the Kālamukha school

---

[1] This spelling is adopted in the *Tarkarahasyadīpikā* of Guṇaratna-sūri as well as in the Tāṇḍikoṇḍa grant of Ammarāja II (above, Vol. XXIII, p.169) and in the Ablūr inscription (ibid., Vol.V, pp. 220-21).

[2] Above, Vol. V, p. 221, note 1.

[3] *Ep.Carn.*, Vol.V, p.135; Vol.VII, p.64.

[4] R. G. Bhandarkar seems to be confused when he states that Kālāmukhas eat from a skull. (see his *Complete Works*, Vol. IV, p. 181).

[5] Above, Vol. V, pp. 220-21.

[6] Ibid.

of the Lakulīśvara system, and to the line of pontiffs of the same, although I have not been able to find reference to this *santāna* in any other inscription so far.

As regards the places mentioned in the record we may say the following. The places mentioned in the first section are : **Kalyāṇapura**, the place from where Vikramāditya VI ruled, is the present Kalyāṇa, Bidar District, Karnataka. The gift village **Pippalagrāma** is the modern Hippaḷagāon in the Nilanga Taluk of the Osmanabad District in Maharashtra State, about 10 miles south-east of Lātūr. Gaṇēshvāḍi, the findspot of this inscription, is a suburb of this Hippaḷagāon. **Śilikaragrāma** referred to in the inscription as situated to the south of Pippalagrāma may be the present Salgār, about 4 miles south of Pippalagrāma. **Śushkagrāma**, said to be to the north of Pippalagrāma, is possibly the present Sūgāon, some 4 miles north to Hippaḷagāon. The places mentioned in the second section are : **Kaśmīra** is the same as the modern Kashmir region in the Himalayan mountain. It may be noted that in line 10 Kaśmīra is spelt as Kāśmīra. The river **Vitastā** is the same as the modern Jhelum. It may be noted that in the 11th century also this Jhelum was being referred to as Vitastā. **Mēghaṁkara** is the modern Mēhakar, a Taluk place in the Buldana District, Maharashtra State. The place was named after the demon Mēghaṁkara, who was killed by the god Vishṇu. Mēhakar has been referred to as Mēghaṁkara in *Matsyapurāṇa* (Chap. 23), *Padmapurāṇa* (Chap. 185), *Līlācharitra*[1], a Marāṭhī prose work of the 13th century and *Sthānapōthi*[2] also. **Pipparakhēṭa** may be identified with the present Pimparakhēḍ at a distance of 25 km south-east of Mēhakar. **Nāṁdītaṭa** is the present Nāndēḍ, the District place in Maharashtra State. **Vagghi** can certainly be identified with the village Wāghi on the bank of the Gōdāvarī about 6 km west of Nāndēḍ. **Bhuvanāchala** cannot be identified with certainty. It may be identified with a village Bhuvana in the Partuda Taluk of Parbhani District. Another possible identification may be with Bhōngīra (Bhuvanāchala=Bhuvanagiri=Bhōngir) 40 miles away from Hyderabad. **Śivapuri** could be the present Shivapūr in Gangapur Taluk of Aurangabad District. It can also be Śivapūr, 6 miles north of the confluence of the Gōdāvarī and the Kaum, or Śivapuri in Hadgaon Taluk, 23 miles north-east of Nāndēḍ. **Kalyāṇapuri** is the same as the present village Kalyāṇa in the Humnabad Taluk of Bidar District. **Muruṁbikā** may be the present Murum in Umarga Taluk of Osmanabad District. It may also be identified with the village Muruṁbi 10 miles west of Kandhar in Nanded District. **Kalluṁbara** may be the village Kalaṁbar 10 miles north-east of Kandhar and about 15 miles east of Muruṁbi.

TEXT[3]

[Metres : Verses 1, 10, 12, 23, 24, 31, 49, 50 and 58 *Anushṭubh* ; verses 2-4, 17, 37-39 *Vasantatilakā* ; verse 5 *Mālinī* ; verses 6, 21 *Mandākrāntā* ; verses 7-8, 19, 20, 22, 25-27, 42, 51, 54-55 and 59 *Śardūlavikrīḍita* ; verses 9, 11, 13, 18 and 44 *Indravajrā* ; verse 36 *Upēndravajrā* ; verses 14-16, 28-29, 32-35, 41, 45-47, 52 and 56 *Upajāti* ; verses 40 and 43 *Vaṁśastha* ; verses 30 and 57 *Drutavilambita* ; verse 47 *Sragdharā* ; verse 53 *Pushpitāgrā*].

First Slab

1 स्वस्ति [।*] समस्तभुवनाश्रय : श्री [पृथ्वीवल्लभमहारा*]-

2 जाधिराजः परमेश्वरः परमभ[ट्टारकः सत्याश्र*]-

[1] *Līlācharitra* (ed. H. N. Nene), part II, p. 14.

[2] *Sthānapōthi* (ed. V. B. Kolte), p. 11.

[3] From impressions.

3 यकुलतिलक[:*] चालुक्याभरण[: श्री*]–

4 मत्त्रिभुवनमल्लदेव: अभिनव[विक्रमार्क:*]

5 तस्मिन्ननेकसुखसंकथाविनो [?]–

6 रमनवरतं कल्याणपुरे साम्राज्यश्रि[यमधिशा*]–

7 सति । तन्महाप्रधानं(न:)[।*] स्वस्ति समधिगतपं[चमहाशब्द:*]

8 महासामन्ताधिपतिर्महाप्रचंडदंडनाय[क: शिष्टे*]–

9 ष्टजनाभीष्टफलप्रदायक: सत्यनिधान[: सौजन्य*]-

10 वनजमार्त्तंड: काश्मीरविषयमुखमंडन[: स्वामि*]–

11 वंचकशिर:खंडन: श्रीमत्त्रिभुवनमल्ल[देवप*]–

12 दाब्ज(ब्ज)भृंग: साहसोत्तुंग एतन्नामादिसमस्त[प्रशस्ति*]-

13 सहित: सौविदल्लानामधिष्ठायक: सर्वाधि[कारसं*]–

14 पन्न: श्रीमद्भीमनाथो रा[ज्ञ:] सकाशात्पिप्प[लग्रा*]–

15 मं संप्राप्य तत्र ग्रामाभ्यन्तरे भीमसमु[द्र*]–

16 तीरे च ब्र(ब्र)ह्मविष्णुमहेश्वरादिसमस्त[दे*]–

17 वतालयांश्च कारयित्वा तद्देवतानां नि[त्य*]–

18 नैमित्तिकविशेषपूजाविधानार्थं वू(धू)प[दीप*]–

19 नैवेद्यादिप्रदानार्थं च चंदनकुंकुमाद्यंग[भो*]–

20 गप्रवर्त्तनार्थमपि च तत्रैव सरस्वतीमंडपे

21 तपस्विनां विद्यार्थिनां चान्नदानसंवर्द्धनार्थं स्व[स्ति*]

22 श्रीमच्चालुक्यविक्रमनृपकाले चतुर्विंशति[तमे*]

23 प्रमाथिसंवत्सरे तदन्तर्गतमार्गशीर्षे मासे[1] पौ[र्णमा*]–

24 स्यां सोमवारे सोमग्रहणपर्वणि मंडलविधा–

25 नादिना धारापूर्वकं कृत्वा सर्वनमस्यत्वेन श्रीम–

26 त्तत्पुरुषपंडितेभ्यः उज्वलंवायां मानदंडप्रमा–

27 णेन पिप्पलग्रामभूम्यां निवर्त्तनानां पंचशता(त)–

28 संख्यया अंकतोपि तत्संख्यया ५०० जलपा–

29 षाणसहितां संमितां सुभूमिं प्रादात् । तस्याः

30 पुनराघाटः [।*] दक्षिणतः शिलाकरग्रामसीमा [।*]

31 पश्चिमतः शुष्कग्रामसीमैव । उत्तरतः शुष्कग्रा–

32 मात्पिप्पलग्रामं गतो मार्ग्गः । ततो ग्रामाद्वा–

33 यव्यदिग्भागे व्यवस्थितायाः पुष्करिण्याः सकाशा–

34 द् ग्रामादाग्नेयदिग्भागाभिमुखं वक्रं गता भूः [।*]

35 तत्र शिलाशासनं स्थापितं [।*] ततो दक्षिणाभिमुखं

36 गत्वा भीमसमुद्रसन्निहितमहावनादुत्तर–

37 तः शिलाशासनं तिष्ठति । ततः पश्चिमाभिमु–

38 खं स्रोतो विलंघ्य तत्रापि शासनशिला स्थि–

39 ता [।*] ततो दक्षिणाभिमुखं शिलाकरग्रामसी–

40 मावधिः स्थिता भूमिः । एवं सम[न्ता]दाघाटविश–

41 ध्य(द्य)र्थं[2] सर्वासु दिक्षु तत्र तत्र शिलाशासनं स्था[पि*]

42 तमिति । अपि च श्रीभीमनाथो भीमेश्वरदेवा–

---

[1] [The reading is मासि—Ed.]

[2] [The reading is दाघाटविशुध्य(द्धय)र्थं—Ed.]

43 नां पुरविधानार्थं ग्राममध्ये निवेशनभूमिं

44 ददौ । तस्याः प्रमाणं [।*] मैलारदेवगृहावु(दु)त्तर-

45 दिग्व्यवस्थितपरिसूत्रभित्तिः [।*] पश्चिमाभि-

46 मुखं पुरस्य नैर्ऋत्यां दिशि शिलाशासनं स्थि-

47 तं । तदुत्तराभिमुखं पुरप्राकारसन्निधाने वाय-

48 व्यतः शिलाशासनं । ततः पूर्वाभिमुखं पुरप्राका-

49 राद्व(द्ब)हिरैशान्यां दिशि पुरप्राकारसंश्लिष्टशासनं ।

50 ततो दक्षिणाभिमुखं पुरद्वाराद्दक्षिणदिग्भागे

51 प्राकारसन्निधौ आग्नेय्यां दिशि शिलाशासनमे-

52 वं पुरस्य सर्वासु दिक्षु शासनं स्थापितं । पुनरपि

Second Slab : First Side

53 स्वस्ति श्री ।। ये संसारसमुद्रस्य पारं संतो यियासवः [।*] ते शिवलिंगिसंतानशासनं पालयंत्विदम् ।।[१*] ओं नमः । उक्षि(त्क्षि)प्तभूमिरवताद्भवतो वि-

54 पत्तेः श्रीमानचर्यचरितः स महावराहः [।*] यत्कोपवह्निरसुरेन्द्रवनान्यधाक्षीद्दं दार-कानिललवैः परिवर्द्धमानः ।।[२।।*] अव्याद्गणाधिपतिरर्च्चितपादपीठो ।[1]

55 विघ्नोपशांतिकरणेप्सुभिरार्यवर्यैः [।*] सिंदूरपिंजरसमुन्नतकुंभभित्तिरुत्तंसितेंदुशकलस्य सुतश्चिरं वः ।।[३।।*] श्रीमच्चलुक्यनृपवंशसमुद्भवोभूदुद्गीय-

56 मानचरितः कविवुं[बं]दिवृंदैः [।*] श्रीविक्रमार्क इति विश्रुतचारुनामा रामाविकाशि-नयनोत्सववत्सलश्रीः ।।[४।।*] विविधफलविधाता सज्जनानां य आशी[र्वचन]-

57 सलिलसेकोद्भूतशाखासहस्रः [।*] विमलतरविसर्पत्कीर्त्तिवल्लीवितानः सुरतरुरिति लोकैः शंकितस्त्यक्तनाकः ।।[५।।*] यः साम्राज्यं ज-

58 लधिपरिखामेखलालंकृतोर्व्यां चक्रे क्रांताखिलरिपुगणो विप्रवर्याभिषिक्तः [।*] एकच्छत्रं सुरपतिरिव स्वर्गलोके फणींद्रः पाताले वा परिसरवधू-

---

[1] This punctuation mark is unnecessary.

59 लोचनाघातपात्रं(त्रम्) ।।[६।।*] प्रत्यर्थिक्षितिपालचक्रमसकृन्निर्मथ्य यस्याहवे विश्राम्यद्भुजयोः कृपाणलतिकाकांतिच्छटासंक्रमः [।*] कृत्तानेकशिरःसरोरु–

60 हलुलन्मालारजःपिंजरो रेजे स्वःसरितोर्यम[1] स्वसुरिवात्यंताद्भुतः संगमः ।।[७।।*] अर्थादानविवारकः परिजनात्प्रीतिं[2] परां प्रा–

61 पयन्नौदार्यो(र्या)हवयोर्य एव निलयो रक्षन्प्रजाः सर्वतः [।*] धर्म्मैकप्रतिभूरगम्यमहिमा दुःपार[3] गंभीरिमा तस्यासीद–

62 परच्छलेन हृदयं श्रीभीमसेनापतिः ।।[८।।*] तस्य प्रधानं विजितप्रधानः सेनाप्रधानं विदुषां प्रधानं(नम्)[।*] धर्मप्रधानं जगतां प्रधानं

63 श्रीभीमनाथः समभूद्यशस्वी ।।[९।।*] व्र(ब्र)ह्मणो मानसः पुत्रः ऋषीणां सप्तमो मतः [।*] अत्रिर्द्धर्मस्य संपत्तिर्यद्गोत्रादिरभून्मुनिः ।।[१०*] सेव्यं

64 मुनींद्रैर्विदितात्मतत्त्वैर्यद्गोत्रमात्रेयमतीव रम्यं(म्यम्)[।*] विद्वत्प्रकांडैर्व(र्ब)हुपुण्यभाग्भिरारव्ध(ब्ध)मत्यर्थफलस्य सिद्धयै ।।[११।।*] हिमाचलसमुत्पन्ना

65 यस्य वंशावलिर्व(र्ब)भौ [।*] द्विजध्वनितघोषेण पूरिताशेषदिङ्मुखा ।।[१२।।*] आदित्यभट्टो विदितात्मशास्त्रो वेदार्थविज्ञानपरः शुचि–

66 श्च[।*] लोकस्तुतो यत्प्रपितामहोभूत्कश्मीरदेशेष्वतिधर्मनिष्ठः ।।[१३।।*] महाध्वरध्वस्तसमस्तपापो गार्हस्थ्यधर्मप्रथितप्रभावः [।*] तुष्यद्वितस्ताप्तवित ।[4]

67 स्तिनाकः पिनाकितोषाप्तकुलर्द्धिवृद्धिः ।।[१४।।*] पितामहो यः(य)स्य व(ब)भूव भूमौ श्रीशीयुभट्टः शुचिधर्मकर्मा[।*]हुताग्निहोत्रस्त्रिजगत्पवित्रं[5]

68 संत्रासिताघस्त्रिदिवाप्तकीर्त्तिः ।।[१५।।*] श्रीवल्लभट्टो गुणरत्नभूमिः पिता व(ब)भूवोच्चयशःपताकः[।*] संसारपाथोनिधिपारयान(प्ल)वोस्य सद्गोत्रपरं–

69 परायाः ।।[१६।।*] धीभंगिसंगलहरीहतपापकूलो गांभीर्यवान् सुकृतिभिः परिसेवितात्मा [।*] सन्मार्गमार्गनिरतोतिपवित्रचर्यो गंगाप्रवाह इव पू–

70 रितधर्मगाथाः।।[१७।।*] शौर्याकरश्चंद्रकलाकलाविलव्धो(ब्धो)दयो भानुपदार्चनेन[।] लक्ष्मीप्रियो नाशितशत्रुचक्र आक्रांतलोकत्रितयप्रतापः ।।[१८।।*] मे-।[4]

---

[1] [Read ⁰सरितो यम⁰—Ed.]

[2] [Read ⁰जनान् प्रीतिं—Ed.]

[3] [Read दुष्पार⁰—Ed.]

[4] This puuctuation mark is unnecessary.

[5] [Read ⁰जगत्पवित्रः : Ed.]

71 रौ किंनरनायिकाः सुरपतेरास्थानसंस्थाः पुरः पातालेप्यहिकन्यका अहरहः क्षित्यां क्षितीशां गनाः [।*] कीत्तिय(र्य)स्य[1] जनप्रियस्य वितता श्रीभी–

72 मसेनापतेर्नीहारेंदुसितार्रविंदधवलां गायंति गीतैर्मुहुः ॥[१९*] गांभीर्येण महोदधिः सुदयया साक्षाच्च धर्मात्मजः शौर्यैणार्ज(र्जु)न– ।[2]

73 विक्रमो रविनिभः शाश्वत्प्रतापोदयैः [।*] शैत्येनेंदुसमानशीलनिलयः क्षांत्या पृथिव्या समः श्रीमान्भीमचमूपतिः समभवत्सर्वस्य ह–

74 र्षोदयः [२०॥*]॥ वाग्भिः कीर्त्तेस्त्रिभुवनपदारोहनिःश्रैणिकाभिस्तात्वा(त्वा)र्थत्वा– त्सकलविदुषो भीतिदत्वाद्वि(द्ध्व)षश्व [।*] प्रीतिप्राप्तेः क्षितिपतिममुं घूर्ण्ण–

75 यन्नर्ण्णवाभं ग्रास्थाने यो वदति महति क्ष्माभृतां सभ्यशोभ्ये ॥[२१॥*] आरात्संगतमानसं च सुमहत्पद्माकरोल्लासितं गौरीवीरवतां स–

76 भा सुमनसां गर्जन्वृषो वर्त्तते[।*]भीमे वि(बि)भ्रति भूभृदिंद्रभवने सान्निध्यमत्यद्भुत्(त)– न्नासीच्छक्तिधरा विनायक इतो भूतानि सभय–

77 ग्न[3] च ॥[२२॥*[यस्मिन्घोरभया[गा]रे प्रेतसंघाः परस्परं(रम) [।*] युद्धे युध्यति युध्यन्ति रक्तमांसाभिलाषिणः ॥[२।३।*] शास्त्रे धर्मे सुराच्चार्यां

78 सदाचारे सदं(द)क्षे(क्षि)णे[4] [।*] राजकार्ये सतां कार्ये समोत्कर्षान्मुनिः स्फुटम् ॥ [२४॥*] सर्वाशाः परिपूरयन्व(न्ब)हुविधस्वर्णांवु(बु)धा–

79 रोत्करैर्द्धाराधारमजीजयत्त्रिभुवने सत्वात्तपोन्तं ततः [।*] कुर्वन्क्ष्माधरमजरैरतिमुद[5] । प्रोज्जृंभितं सत्फलैः सांद्रैविद्रुतदुष्टज–

80 तुनिकरं रात्रिन्दिवं सर्वदा ॥[२५॥*] पृर्थ्वीं व्याप्य विभावरीमिव शशी यत्कीर्तिपूंजः स्फुरन्देवाधीशनिकेतनं प्रति ययौ तत्रा–

81 प्यमी नागतः [।*] नागेन्द्रालयमप्यपूरयदनावाप्तावकाशस्ततस्तस्थादुच्चलितः[6] पयोंवु– (बु)धिलुलद्वेलानुकारं दधन् ॥[२६॥*] औदार्य

82 कृपणेषु शौर्यमरिषु प्रत्यग्रता धर्मणि[7] प्रौढिर्वाच्यभिरामता च वपुषि श्वैत्यं यशस्युन्नतै [।*] रूढिः सवजगत्र(त्त्र)ये चतु–

---

[1] [Read कीर्त्तियस्य—Ed.]

[2] [This Punctuation mark is unnecessary.

[3] [Read सम्यङ् न च—Ed.]

[4] [The reading is सदीक्षणे—Ed.]

[5] [The reading is °मंकुरैरतिमुदः—Ed.]

[6] [The reading is—तस्थवुच्चलितः Ed.]

[7] [Read कर्मणि—Ed.]

83 रता वु(बु)द्धिक्रमे विक्रमे शुच्यत्वं नितराममी गुणगणा एतेषु यस्यासत ।।[२७।।*] विधर्ण्णयन्संसदि सभ्ययोधानु(न्)व्युढेष्य-

84 रंध्रं नृपनायकेन [।*] अन्तःस्पृशो योसृजदुक्तिकांडान् सपक्षबृत्तीन्सफनान[1]शंकः।। [२८।।*] सा दिग्न[2] जाता न जनिष्यते या

85 तस्यातिदुःसाधतया प्रतीता [।*] चरित्रसंचारिगूणो यदीयोप्यपूरयद्व्र(द्ब्र)ह्मसदः समस्तम् ।।[२९।।*] विवु(बु) धवर्यवने विहरन्मुहुः कृत-

86 कवा(बा)णगणं विससर्ज यः [।*[सपदि कृष्णमृगं चपलाकृतिं प्रतिवचो मृगयुर्वि-जिघांसया ।।[३०।।*] लक्ष्मी विर्ष्णो(ष्णो)र्यशः शंभोर्गंभी-

87 र्यं च पयोदधेः [।*] क्षमां क्षोण्या जहारान्यैः सत्यमेषु तु याच्यते ।।[३१।।*] कृते दितिर्व्वीरसुता व(ब)भूव त्रेतायुगे रामनृपस्य

88 माता [।*] या देवकी द्वापरगोचरा सा जयावती यज्जननी कलौ च ।।[३२।।*] श्रीमत्यभूज्जोगलदेविकाख्या ख्यातावदातार्ज्जितदानकीर्तिः।

89 विभूषयंती वपुषोर्द्धमस्य व(ब)भावुमेवेंदुकलाधरस्य ।।[३३।।*] पतिव्रता धर्मपराति-रम्या धर्मार्जिता धर्मरताप्तधर्मा[।*] विचित्रचारित्रवि-

90 शुद्धकीर्तिः श्रीजोगवा यस्य व(ब)भुव पत्नी ।।[३४।।*] पद्मेव विष्णोर्भुवनाधिपस्य शंभोरुमेवामितविक्रमस्य [।*] रतिश्च कामस्य हे(ह)रेः शचीव

91 हिमांशुवि(बिं)व(ब)स्य च रोहिणीव ।।[३५।।*] कृतोपकारा व(व)हुभिः प्रकारै-रुदारतारापतिकांतवाग्भिः [।*] अनुग्रहेणात्मपरिग्रहस्य मही ।[3]-

92 तलव्यापिमहागुणौघा ।।[३६*] मेधंकरे विवु(बु)धवर्यगणोपसेव्ये यो भीमविक्रम-समाख्यविशालशालां(लाम्) (।*) निर्माय केशवपिताम ।[3]-

93 हरुद्रमूर्तीः संस्थाप्य पिप्परिकखेटमदादमूभ्यः ।।[३७।।*] गौदावरीसलिलधौतमहौघसंघे नादीतटे त्रिपुरुषैः कृतसुप्रतिष्ठां(ष्ठाम्) [।*] चक्रे प्रता-

94 पनवभीमसमाख्यशालां ग्रामं ददौ विपुलवैभववग्धिकाख्यम् ।।[३८।।*] योसौ महन्निज-भुजोद्व(द्ब)लभीमनाम विष्णोश्चकार स-

95 दनं भुवनाचले च[।*] भीमांकनाम विकसद्यशसां निधानं चक्रे तथा शिवपुरे शिवकीर्त्तनं यः ।।[३९।।*] चकार भीमेश्वरदेवतालयं क-

[1] [Read °सफलान°—Ed.]

[2] [Read दिङ्न—Ed.]

[3] This punctuation mark is unnecessary.

96 ल्याणपुर्युन्नतिचित्रमुज्व(ज्ज्व)लं(लम्) [।*] मुरुंवि(बि)काग्राममदात्सविस्तरं चकार कल्लुंव्व(ब्ब)रकेपि यः सरः ।।[४०।।*] स पिप्पलग्राममवाप्य राज्ञो

97 ज्ञानामृतक्षालितकल्मषेभ्यः [।*] भुवं ददौ धर्म्मपरो द्विजेभ्यः पदं स्वकीर्त्तेरिव विस्फुरंत्याः।। [४१।।*] चक्रे यस्त्रिविलोचनत्रिव-

98 दनैः स्फूर्जन्मणिज्योतिषा विभ्राजन्मुकुटत्रयैः सद्धशतां वि(बि)भ्रज्जनैरर्च्चितं(तम्)[।*] देवानां निलयत्रयं स्वयशसो निश्रे-

99 णिकासन्निभं प्रत्यग्राह्वभीमसंज्ञमपि च प्रादात्सहस्रं भुवः ।।[४२।।*] भीमार्कनामापि च देवतालयं चकार रोचिःपरिपूरिताचले [।*]

100 भानोः समानं कनकोज्व(ज्ज्व)लश्रिया प्राचीगिरेः शृंगरुचा विचित्रया ।।[४३।।*] स निर्म्ममे भीमसमुद्रनाम तडागमादर्शमिव स्वकीर्त्तेः [।*]

101 कदाप्यसंक्षोभ्यसमुद्रमुद्रां वि(बि)भ्रत्स्वपुष्येंदुसमृद्धिवृद्धि(द्धिम्) ।।[४४।।*] विघ्न-स्रवंतीपतिपारतारं सेतूपमं भीमव(ब)लाभिधानं(नम्) [।] हे-

102 रंव(ब)धामापि विनिर्म्ममे सः समार्पयच्चापि शतं पृथिव्याः ।।[४५।।*] स क्षेत्रपालस्य चकार धाम भीमायुधाख्यं स्वतडाग-

103 तीरे [।*] वाप्यामपि द्वादशदेवतानां चकार धामान्यपरां च वापिम् ।।[४६।।*] चंड्याः करोत्संगकृपाणपाटवप्र-

104 पिष्टमाद्यन्महिषासुरद्विषः [।*] चंडारिभीमाभिधमोके(क) उच्चकैश्चकार भूमेः स ददौ शतं ततः ।।[४७।।*]

Second Slab : Second Side

105 यत्र क्वाप्यस्ति तीर्थं महदपि नगरं यत्र चास्ते स्वदेशे योसौ सत्राणि चक्रे प्रतिपदमनिवा-

106 र्याणि सर्व्वासु दिक्षु [।*] यद्दत्ताचावपूर्णा द्विजवरनिकरा वु(बु)द्धवेदार्थशास्त्रा जायन्ते-भीष्ट-

107 रूपाः परिचितपरमव्र(ब्र)ह्ममार्गा विपापाः ।।[४८।।*] होमधूमलता यस्य विप्र-मंत्रावनीरुहा [।*] यशः ।[1] –

108 पुंजप्रसूनाढ्या सदा नवफलाकुला ।।[४९।।*] यदन्नभोजनैः पूताः विप्रा भुवि सहस्रशः [।*] व्रि(घ्रि)यंते-

1 This punctuation mark is unnecessary.

109 मररामाभिर्व्याकुलाभिरभीप्सुभिः ।।[५०।।*] ग्रंतो नास्ति परोपकारकरणे श्रीभीमसेन ।[1]–

110 पतेर्येनापूरि सुवर्ण्णलक्षनिकरैः श्रीविक्रमार्को नृपः [।*] तस्यैवं प्रगुणं गुणेषु गणनां कर्त्तुं ।[1]

111 समीहे परं भूयस्त्वाददतितुच्छतः स्ववचसो वक्तुं न शक्नोम्यहम् ।।[५१।।*] यावन्नभो यावदयं विरिंचि–

112 र्यावन्मृडो यावदसौ च कृष्णः [।*] तावज्जनश्रोत्रसुखावहास्ता(स्तां) दिगर्पिता स्वस्तिमतः प्रशस्तिः ।।[५२।।*]

113 मदमुदितकवींद्रवृंददन्तिदलनहरिः सकलार्थशास्त्र[दृ]ष्टः [।*] सुललितकवितानखस्तदी-

114 यसूनुरकृत कृतिं नवकालिदास एनाम् ।।[५३।।*] इति प्रचंडदंडनायक श्रीभीमनाथसूनुः ।[1]

115 सूरिजनवृंदानंदसंदोहदः गुरुचरणसपर्यापरायणः कवींद्रकुमुदिनीचंद्रः ऋग्वेद ।[1]–

116 चूडामणिः ग्रभिनवकालिदासः क[ालि]दासदंडनायकश्चकार प्रशस्तिमिति शुभम् ।।

117 ग्रों नमः ।। स्वस्ति [।*] यमनियमस्वाध्यायध्यानधारणमो(मौ)नानुष्ठानजपसमाधिषड(डं)-गोपहा–

118 रादिसंपन्नाः ग्रनेकतर्कादिशास्त्रपारावारपारगाः ग्रवदातकीर्त्तिध्वजाः ग्रमलिनचरि–

119 त्राः दुष्टदर्पिष्ठपंडितगलकालपाशा वादिदिगंव(ब)रमहावा(बौ)द्धकुलधूमकेतवः पर्वता-वा(व) ।।[2]–

120 ल्यां कालमुखतपोधनाग्रगण्याः किव्वग्रामकृताधिवास श्रीमन्महाशिवलिंगिसंतानकु–

121 मुदिनीलसन्निशाकराः प्रत्यक्षरु[द्र]महिताः श्रीमद्वादिरुद्रपंडिताः ।। तेषामेव की–

122 र्त्तिः । काणादे कणभुग्वृ(ग्बृ)हस्पतिमते वाचस्पतिः कापिले मार्ग्गे यः कपिलः स्वयं सु–

123 गदिते या(यो)सौगते सद्गुरुः [।*] मीमांसाधिगमे स जैमिनिमुनिर्न्यायेक्षपादः कृती शव्दे(ब्दे)–

124 जो लकुलीश्वरो विजयते शैवे शिवः सांप्रतम् ।।[५४।।*] तच्छिष्याः श्रीमल्लकुलीश्वरा-गममानससरो–

125 वरराजहंसाः सरस्वतीश्रवणभूषणावतंसाः कलिकालभयपलायितधर्मशरणाः।[1]

---

[1] This punctuation mark is unnecessary.

[2] This double daṇḍa is redundant.

126 गुरुकुलसमुद्धरणाः यमनियममहीरुहालवालस्फालवालसमुचितकलाः धार–

127 णाजपसमाधिविधिनिपुणाः संसारभयहरणाः गुरुजनकृतविनयाः भूषितनिजस–

128 मयाः वु(बु)धजनकृतपक्षाः तर्कादिशास्त्रदक्षाः सततवीतरागाः परहितभवभोगाः भा–

129 रतीकर्ण्णपूराः नरकभयदूराः त्रिभुवनविदितकीर्त्तयः महेश्वरमूर्त्तयः महापुरु–

130 षकृतभक्तयः श्रीमत्क्रियाशक्तिपंडितदेवाः ।। तदनुजाः ।। स्वस्ति [।*] समस्तलोक – संस्तू ।[1]–

131 यमानगुणमणिगणमरीचिमालालंकृताः समस्तलोकसंस्तुता [:] पार्वतीमातारमण–

132 [1]। चरणयुगलारविंदमधुकरा [:] दशधर्मनिर्मलरत्नाकराः दिंडीरपिंडपांडुरय ।[1]–

133 शःसुधाधवलिताजांडमंडलाः भारतीकर्ण्णकुंडलाः विवु(बु)धजनवनजमार्त्तंडाः स ।[1]–

134 [1][मुदितमदनमदविदलनप्रचंडाः लाकुलागमसरोजिनीराजहंसाः निजसमया ।[1]–

135 [1]। वतंसाः कलिमलकलंकपंकांकविरहिताः विद्यान्नदानविनोदाः समस्तमुनिजन ।[1]–

136 परिरक्षणकृतिसंपादिताह्लादा [:*] शिवलिंगसंतानकुमुदिनीलसन्निशाकराः ।।[2]

137 [1]। श्रीमत्त्रिलोचनाचार्य्यपंडिताः ।। स्वस्ति [।*] यमनियमासनप्राणायामप्रत्याहारध्यान–

138 [1]। धारणासमाधिविधिसंपन्नाः अनेकतर्कसिद्धांतादिशास्त्रपारावारपारगाः कविग–

139 [1]। मकवादिवाग्मितासंपदाधाराः समस्तदिगन्तराप्तकीर्त्तिध्वजाः अनवरतवि ।[1]–

140 [1]। द्यान्नदानकेलीविनोदाः विद्वज्जनकुमुदिनीलसच्चन्द्राः अगण्यपुण्यान्विताः प्रवर–

141 [1]। मुनिगणाग्रगण्याः गुरुजनपदांभोजयुगलषट्चरणाः लाकुलागमसमयसमुद्ध–

142 [1]। रणाः सकलमुनिजनसमाजाश्रयाः आश्रितजनकल्पवृक्षाः पवित्रितनिजसम–

143 यसत्वाः(त्त्वाः) सम्यग्विदितात्मतत्वाः(त्त्वाः) परिचितस्वर्गापवर्गमार्ग्गाः विगतदोष-संसर्ग्गाः करुणा ।[1]–

144 मृतरसार्द्रचित्ताः अत्यंतपरहितप्रवृत्ताः समस्तगुणगणावासाः महेश्वरदासाः

---

[1] This punctuation mark is unnecessary.

[2] This double daṇḍa is redundant.

145 श्रीमद्भारतीकर्ण्णपूरनाम्नां क्रियाशक्तिमहामुनीश्वराणां शिष्याः श्रीमत्तत्पुरुषपंडिता-

146 : ।। आरामैर्विविधैस्न(स्त)डागनिवहानत्यंतसंशोभितान्देवानां निलयाननंतविभवा ।[1]-

147 न्विद्यान्नदानान्वितान् [।*] आवासान्व्रतिनां विमानसदृशांश्चक्रे समंतात्कृती श्रीमांस्तत्पुरु-

148 [1]। षो मुनिर्द्दशदिशाव्याकीर्ण्णकीर्त्तिध्वजः ।।[५५।।*] समस्तशास्त्रागमपारदृश्वा शिष्टार्थिविद्वज्ज-

149 नकल्पवृक्षः [।*] विचक्षणांभोजवने(नै)कभास्वान्विराजते तत्पुरुषो मुनीशः ।।[५६।।*] जयति स ।[1]-

150 ज्जनसू[रि]सुसंगमैर्द्दिजवरर्मुनिभिः परिसेवितः [।*] विविधपुण्यनिधिः शुभतीर्थतां द ।[1]-

151 धदसाविह तत्पुरुषो मुनिः ।।[५७।।*] यमादिधर्मसंपन्नो मुनीनां प्रवरो महान(न्)[।*] सर्वविद्या-

152 [1]। गुणाधारः श्रीकंठो मुनिरुद्ययौ ।।[५८।।*] कारुण्यामृतशीकरैर्भवमरैः संतापितप्राणिना-

153 [1]। माह्लादं जनयन्नभीप्सितफलं संप्रापयन्नर्थिनां(नाम्)[।*] यो विद्वद्गुरुमोक्षरक्षणपरो

154 [1]। विद्यान्नदानान्वितः सोयं भाति यमादिधर्मनिरत्त्र:(तः) श्रीकंठनाथो मुनिः ।।[५९।।*] ओं नमः [।।*]

---

[1] This punctuation mark is unnecessary.

No. 51—FIVE GWALIOR GANGOLA TANK-BED INSCRIPTIONS

(*2 Plates*)

P. R. SRINIVASAN, MYSORE

I visited Raipur sometime in January 1965, during my annual collection tour. Mr. Balachandra Jain, Deputy Director of Archaeology and Museums, Government of Madhya Pradesh, who was in charge of the Raipur Museum, was kind enough to show me impressions of several inscriptions which belonged to different periods. He narrated to me the story about the discovery of these records. He said that the **Gaṅgōlā tank at Gwalior** became dry in 1964 for once after a long time and that his officials at the Museum there found several inscribed slabs having been paved on the bed of the tank. They took steps to copy as many inscriptions as possible. But during one night there was a heavy downpour of rains and the tank was again full making the work of copying all the inscriptions on the tank-bed impossible. Having stated thus Mr. Jain promised to send the impressions over to this office after his study of them was over. On my returning to headquarters, at my request Dr. G. S. Gai, Government Epigraphist for India, kindly arranged to get from Mr. Jain one set of impressions of these valuable records. As the work of taking the impressions seems to have been done in a hurry, they are not very good although they will remain the only best ones till better impressions can be had. These were subsequently examined and noticed in the *Annual Report on Indian Epigraphy* for 1965-66 as Nos. B 72-85. Of these, Nos. B 78-81 and 85 are in local dialect while the rest are in Sanskrit. Five of the Sanskrit records (Nos. B 73-77) are edited here from the above-mentioned impressions kindly supplied by Mr. Jain.

A. Inscriptions of the Pratīhāras of Gwalior

Of the five records, four belong to the Pratīhāra family of Gōpādri or Gōpagiri or Gwalior. For the sake of convenience they are given the numbers I to IV. All the four are engraved in ornamental Nāgarī characters regular for the period and locality, and their texts are in verse with a sentence or two in prose, but their constructions in some places being defective, the purport of the passages where these defects occur is difficult to make out.

Three of them (Nos. I-III) belong to the time of **Malayavarman** or **Malayakshitīśa** who is known to have ruled between V. S. 1277, the date of his Kurēṭhā plate[1] and V.S. 1290, the date of one of his coins.[2] Of these, Nos. I and II are dated **V. S. 1282 (1226 A. D.)** which is five years later than the date of the above-mentioned Kurēṭhā plate, while No. III, though not dated, may, on palaeographical grounds, be assigned to about the same time. So far the only known records of the time of this ruler have been the Kurēṭhā plate mentioned above and the fragmentary stone inscription[3] found at Mangrol in the former Kotah State. The three inscriptions edited here are important because they confirm the rule of this king over Gwalior and its neighbouring territories.

Inscription No. IV refers to **Naravarman** who is stated to be the son of Vigraharāja. He is no doubt identical with the homonymous brother of Malayavarman whose records have been

---

[1] Above, Vol. XXX, pp. 144 ff., and plate where other references are given.

[2] Ibid., p. 145.

[3] Ibid., Vol. XXVI, pp. 279 ff., and plate.

mentioned above, and who was another son of Vigraharāja. The second copper-plate from Kurēṭhā[1] dated V. S. 1304 (1248 A. D.) is the only record known so far as belonging to Naravarman's time. The record examined here, though not dated, may have to be assigned to about the same period on palaeographical grounds. This record is important not only because it is the second epigraph known of this Naravarman's period, but also because it proves beyond doubt Naravarman's connection with Gwalior. Although there is nothing specifically mentioned in this short record about Naravarman being the ruler of the place, the tenor of the inscription shows that it was put up most probably during the period when he was ruling from Gwalior in which case the observations made by Dr. D. C. Sircar, while editing the second plate from Kurēṭhā, that Naravarman "may have held sway over the present Śivapurī region where Kurēṭhā, the findspot of his plate, is situated" and that at that time "Gwalior together with the surrounding area was under the Turkish Musalmans"[2] require modification.

I. Inscription of Malayakshitīśa, V. S. 1282

This record[3] is engraved on a dressed slab of stone which, as has been stated above, is paved on the bed of the tank. It contains ten lines of writing. It is **dated** (line 8) **V. S. 1282, Āshāḍha śudi 11, Friday** corresponding to **1226 A.D., June 5.** This date falls within the period of reign of Malayavarman. The inscription commences with the *Siddham* symbol. It is followed by verse 1 (lines 1—4) which states that the queen **Talhaṇadēvikā**, the mother of Malayakshitīśa, for the merit of her royal husband śrīmad-Vigraharāja, arranged for the desilting of two tanks called **Gōga-taḍāga** and **Rāja-saras**, each of which was provided with compound walls and flights of steps (*prākāra-sōpāninī*). The statement that she did this work due to a different power (*anyay-āyātayā śaktyā*) is noteworthy. It is not unlikely that she was under the spell of remorse and sorrow at the death of her husband Vigraharāja and that she shook it off when she became imbued with a new motive power which was responsible for her undertaking the public utility work of desilting of the tanks which must have been evidently used by hundreds of people of the locality. The name of the queen is clearly Talhaṇadēvikā in the present record, although in the Kurēṭhā plate of Malayavarman dated V. S. 1277, the name of his mother is quoted as Ālhaṇadēvī.[4] The names of the two tanks are interesting to note, but it is not clear which of them denoted the tank now called the Gaṅgōlā tank the bed of which is the findspot of the present record. Of the two names, Gōga-taḍāga may have been the ancient name of the Gaṅgōlā tank. In this connection it may be noted that another inscription[5] paved on the same tank-bed, belonging to the time of the Kachchhapaghāta ruler Ajayapāladēva and dated V. S. 1251 (1194 A.D.), also relates to the desilting of a tank, most probably the Gaṅgōlā tank itself, which is referred to simply as the *taḍāga* in the epigraph. It is not known if the name Gōga was added subsequent to this record or was there but omitted at the time of engraving of the record. Since this record speaks of only desilting of the tank, it is evident that it was already in existence. The tank which went by the name of Rāja-saras in olden times has to be located elsewhere in the place.

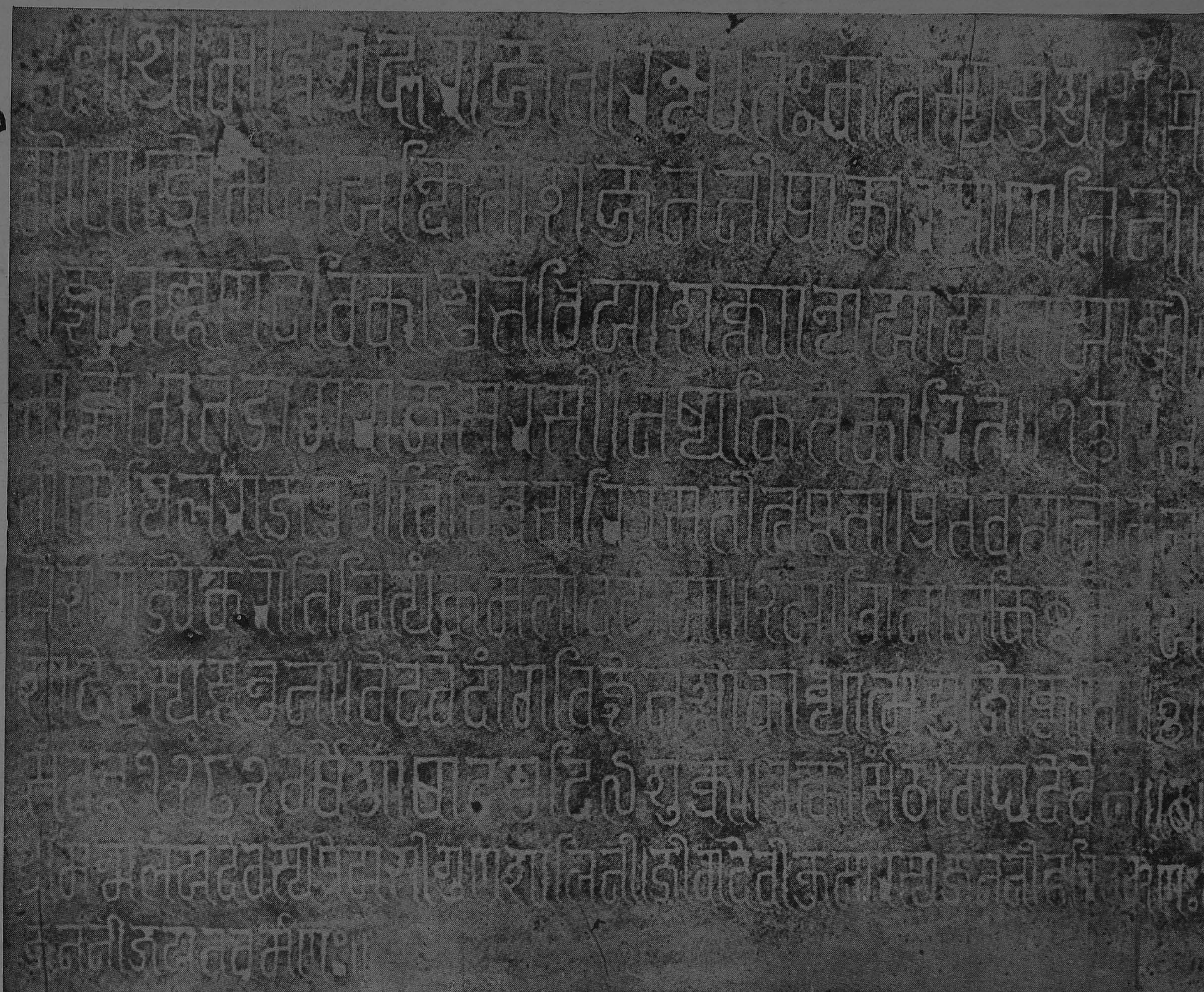
Verse 2 (lines 4-6) introduces the princess named **Aruṁdhatī** who is stated to be the daughter of the king of Mithilā, and who, like the splendour of the wife of the sun-god causing daily the blossoming of the lotuses, was causing the bloom of prosperity daily in the

---

[1] Above, Vol. XXX, pp. 150-52, and plate.
[2] Ibid., p. 151.
[3] *A. R. Ep.*, 1965-66, No. B 73.
[4] Above, Vol. XXX, p. 145 and p. 149, text line 8.
[5] Ibid., Vol. XXXVII, pp.

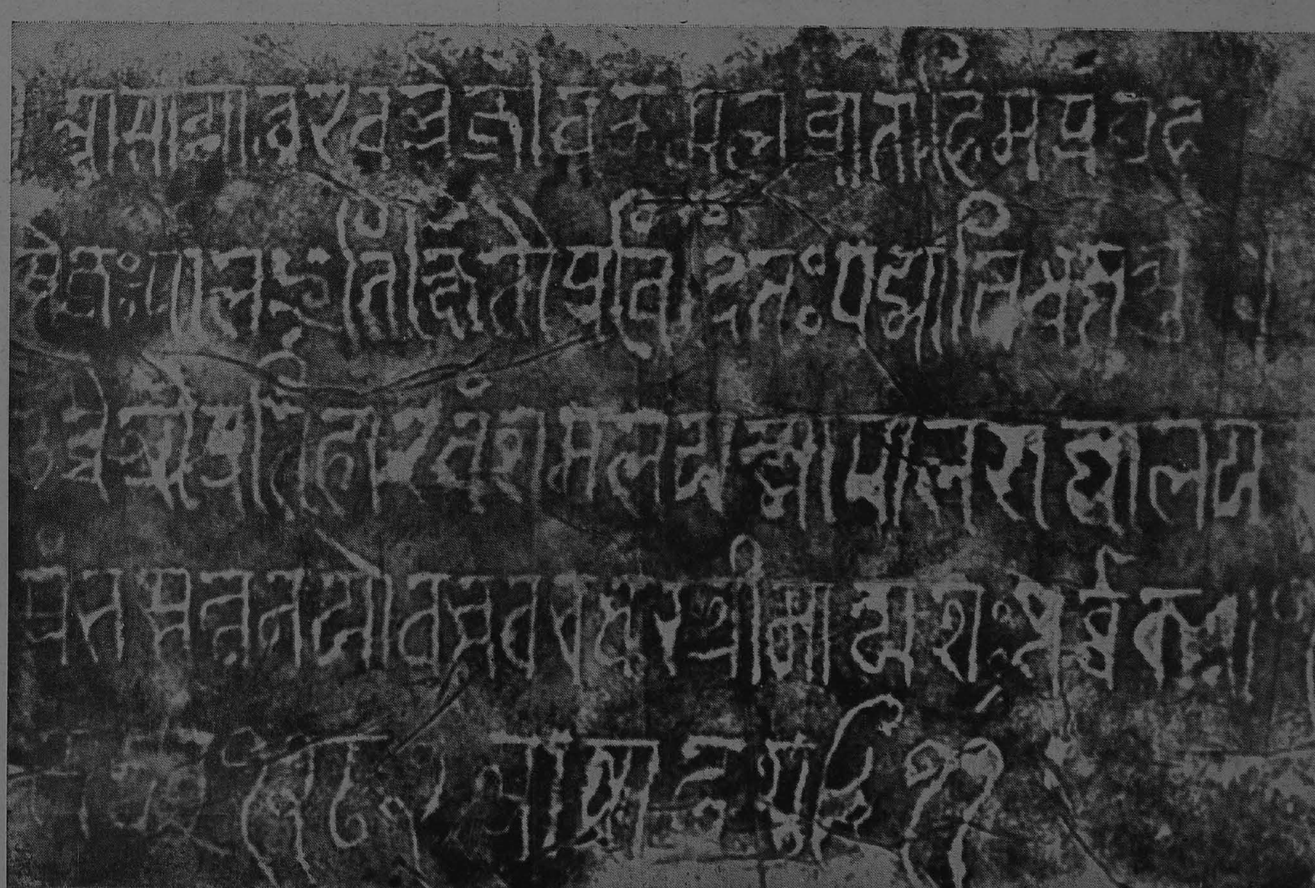
FIVE GWALIOR GANGOLA TANK-BED INSCRIPTIONS

INSCRIPTION OF MALAYAKSHITISA, V. S. 1282



SCALE: Two-fifth

INSCRIPTION OF MALAYAKSHMAPALA, V. S. 1282

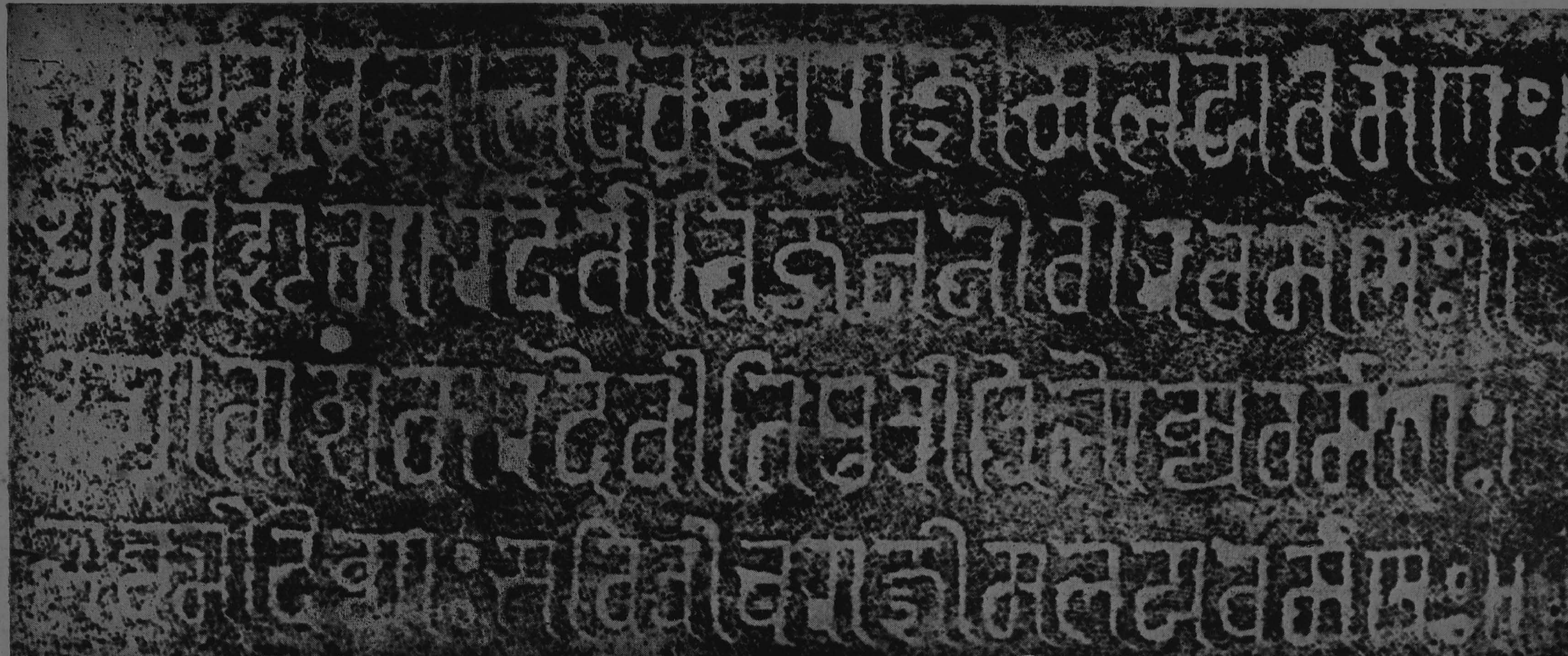


SCALE: One-fourth

UNDATED INSCRIPTION OF MALAYAVARMAN'S TIME

2

4



2

4

SCALE : Four-fifth

kingdom of Kalayēśa. The word Kalayēśa does not fit into the context and in all probability the scribe had committed a mistake in engraving *Ka* for *Ma*, after the word *Bhānōr* in the the third *pāda* of the verse. If so, Malayēśa would be seen to be the shorter form of Malayakshitīśa occurring in verse 1. Then the comparison that as Prabhā was to Bhānu so was Aurṁdhatī to Malayēśa becomes meaningful and we understand that this princess was the queen of the ruling king. The reason for mentioning her here is not stated, but it is likely that she was also associated in the work with her mother-in-law. Unfortunately, the name of the father of this princess is not given, although it may be presumed that he was a member of the Karṇāṭa royal family that ruled during the 13th century over the Mithilā region.

Verse 3 (lines 6-7) states that the two verses, evidently those discussed above, were composed by a certain Ānakichhūka, the son of Yaśōdēva. This composer is described as a *yōgin* and learned in the *Vēdas* and *Vēdāṅgas*. The expression *ślokādhyātmayujau* is not a happy one. It appears that for the sake of metre this expression has been used for the correct expression *ślōkau adhyātmayujau*. Even then, one is at a loss to know why the expression *adhyātmayujau* is used to qualify the word *ślōkau* when both the verses deal with certain matter-of-fact occurrences and contain little or nothing pertaining to the self. This verse is followed by a prose passage in line 8 which contains the details of date already mentioned. This is followed by another sentence which states that the text was engraved by a certain *Ṭhā* (*Ṭhākura*) Vāghadēva. The writer of the Kurēṭhā plate[1] of V.S. 1277 belonging to Malayavarman's time is stated to be a certain Vāghadēva, son of Vishṇu belonging to the *Kāyastha* family of the Mathura class. He appears to be identical with *Ṭhākura* Vāghadēva of the present record.

In line 9 there is verse 4 which contains the important statement that Malayadēva had a beloved wife named Jīvādēvī endowed with good qualities and that she was the mother of *Kumāra* Harivarman. That she was also the mother of (*Kumāra*) Jayavarman is contained in the fourth *pāda* (line 10) of another verse of which the first three *pādas* are to be presumed to be the same as those of verse 4. These people may also have assisted Talhaṇadēvikā in her work, and that is why they are referred to here. Jīvādēvī, who was evidently another queen, Arumdhatī, mentioned above, and the two princes *viz.*, Harivarman and Jayavarman, sons of Malayadēva, Malayēśa or Malayakshitīśa, are known for the first time from this record.

Of the localities mentioned in the inscription, **Gōpādri** is modern Gwalior, the findspot of the record and **Mithilā** is the territory lying to the north of Bengal.

TEXT[2]

[Metre: Verse 1 *Śārdūlavikrīḍita*; verse 2 *Indravajrā*; verses 3-4 *Anushṭubh*.]

1 Siddham[3] || Śrīmad-**Vigraharāja**-vīra-nṛipatēḥ Kāntasya su-śrēyasē

2 **Gōpādrau Malayakshitīśa**-jananī prākāra--sōpāninī |

3 rājñī **Talhaṇadēvikā** śubha-dhiyā Śakty=ānyay=āyātayā śrī- |[4]

4 mad-Gōga-taḍāga-Rāja-sarasī nish[pa]ṁkitē kāritē || 1 Arumdha-

5 tī Maithila-rāja-putrī vichitra-chāritra-satītva-pūtā | prabh=ēva Bhānōrka (r=Ma)la-

[1] Above, Vol. XXX, p. 146.

[2] From impression.

[3] Expressed by a symbol.

[4] This *daṇḍa* is superfluous.

6 yēśa-rājyē karōti nityaṁ Kamal-ōdayaṁ yā || 2 Yōgin-Ānakichhūkēna Ya-
7 śōdēvasya sūnunā | Vēda-vēdāṅga-vijñēna slōk-ādhyātmayujau[1] kṛitau[2] ||
8 **Saṁvat 1282 varshē Āshāḍha-śudi 9 śukrē**|| Utkīrṇṇaṁ Ṭhā Vāghadēvēna ||chha | [|*]
9 Śrīman-Malayadēvasaya prēyasī guṇa-śālinī | Jīvādēvī kumārasya jananī Harivarmmaṇaḥ ||[4*]
10 jananī Jayavava[3] rmmaṇaḥ ||

II. Inscription of Malayakshmāpāla, V. S. 1282

This inscription[4] is also engraved on a dressed stone slab which is paved on the bed of the tank. There are five lines of writing and the text consists of a single verse and a line containing the details of date. The details of the **date** are **V. S. 1282, Āshāḍhaśudi 11.** They do not include the weekday which seems to have been omitted by the scribe due to inadvertence. Notwithstanding this omission, it is not difficult to know from the details that this date is only two *tithis* or days later than the date of the inscription No. I discussed above, and that therefore the corresponding equivalent in the Christian era would be **1226 A. D., June 7.**

This inscription is in praise of a certain Yaśōdhara belonging to the Māthura-vaṁśa. In the first half of the verse (lines 1-2), this record refers to a certain Tējaḥpāla who is described as *māthura-vaṁśa-jīva-kamala-vrāt-āhima-pragrahaḥ*. The meaning of this passage is that he caused the flowering of the people belonging to the *Māthura-vaṁśa*, just as the sun causes the blossoming of the lotuses. In effect what is meant to be conveyed by this expression seems to be that he was a brilliant member of the Māthura family. At the end of this half of the verse there is mention made of Tējaḥpāla's son named Padma. In the second half of the verse (lines 3-4), Padma's son named Yaśōdhara is refered to and he is described as a pillar in the lofty mansion in the form of the kingdom of Malayakshmāpāla of the Pratihāra family.[5] It is not clear in what capacity did Yaśōdhara serve the ruler so as to earn this description. Neither is there any mention made of his work. In all probability this person too may have contributed something to the upkeep, maintenance and repairs to the tank where the inscription is found embedded. In the last line (line 5), the details of the date, already mentioned above, are given.

TEXT[6]

[Metre : *Śārdūlavikrīḍita*]

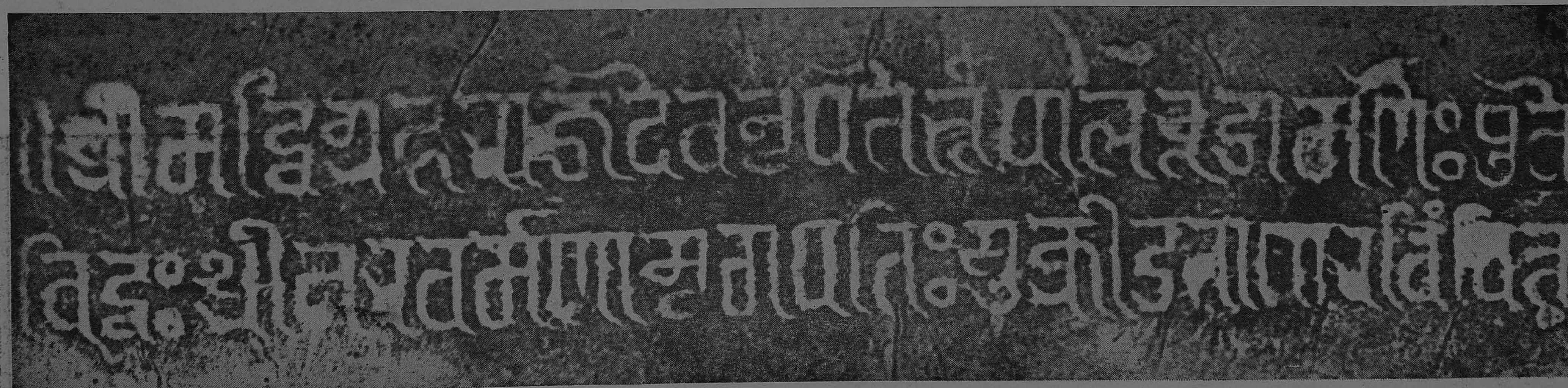
1 Āsīn=Mā[thu]ra-vaṁbhrē(śa)-jīva-kamala-vrā[t-]āhima-pragraha-
2 s=Tējaḥpāla iti kshitau praviditaḥ Padm-ābhidhas=tat sutaḥ |
3 uchchaiś=śrī-Pratihāra-vaṁśa-Malayakshmāpāla-rājy-ālaya-
4 sthambhas=tat-tanayō va (ba)bhūva cha dhara-śrīmān Yaśaḥ-pūrvvakaḥ || 1
5 **Saṁvat 1282 Āshāḍha-śudi 11**

---

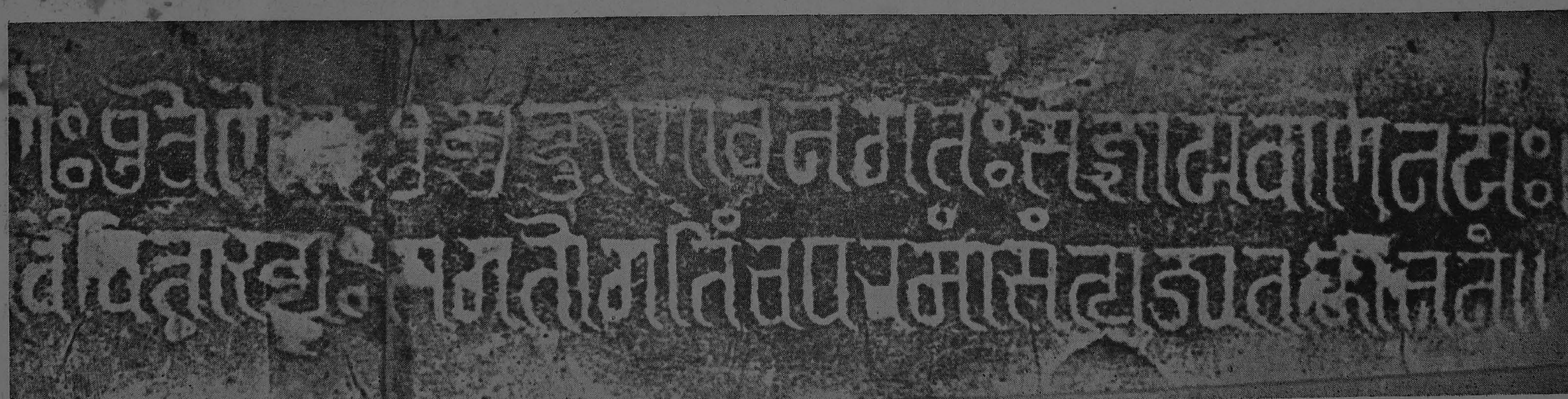
[1] Perhaps this should read as *ślōkau adhyātmayutau.*
[2] The first two verses are to be understood here.
[3] This *va* is redundant.
[4] *A. R. Ep.*, 1965-66, No. B 74.
[5] The adjective *uchchaiś=....stambhas=* has been taken to qualify the person referred to in the immediately following passage, because it is at the beginning of the second half of the verse. But if it is taken to qualify the person who is referred in the passage immediately preceding it than it might refer to Padma also.
[6] From impressions.

FIVE GWALIOR GANGOLA TANK-BED INSCRIPTIONS

UNDATED INSCRIPTION OF NARAVARMAN'S TIME



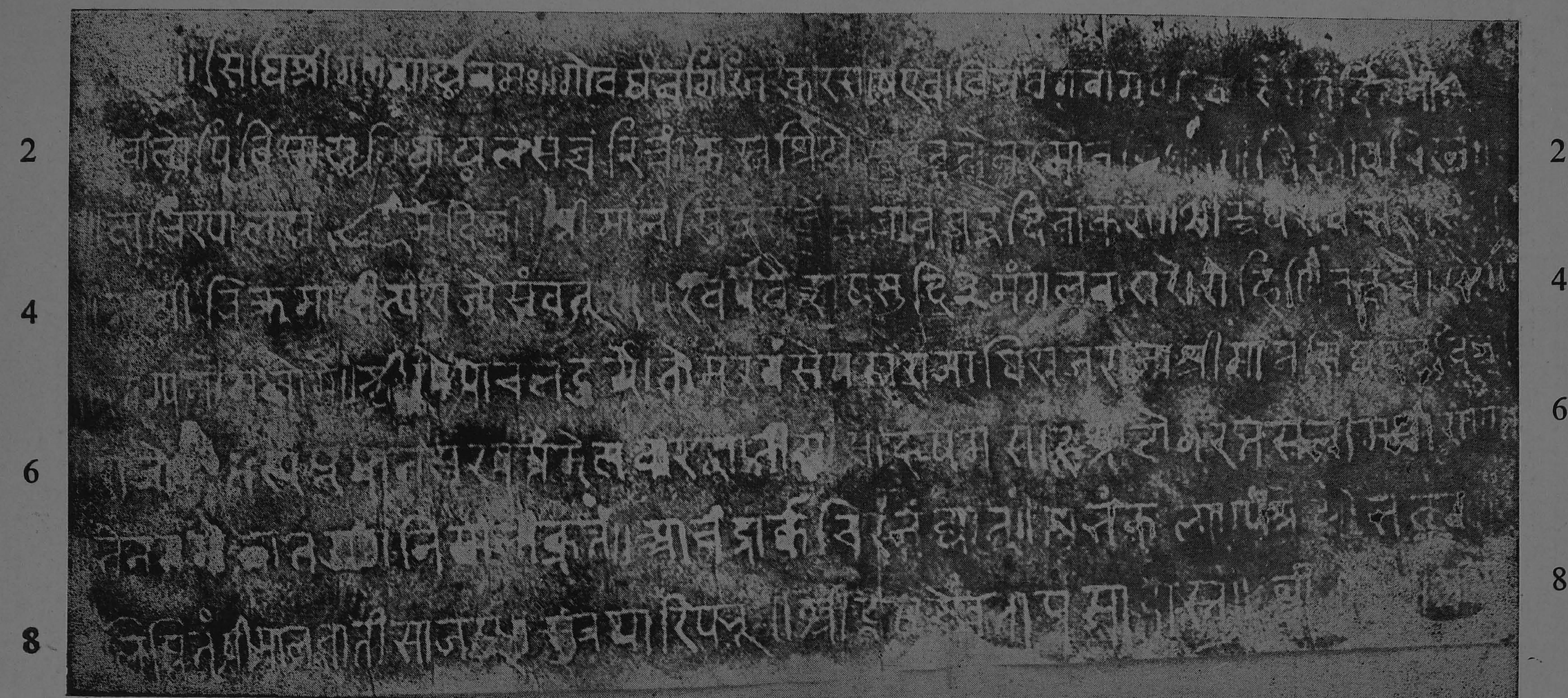
LEFT HALF



RIGHT HALF

SCALE : One-half

INSCRIPTION OF TOMARA MANASIMHA'S TIME, V. S. 1551



SCALE : One-fourth

III. Undated inscription of Malayavarman's time

This record[1] is engraved on another dressed stone slab which is paved on the bed of the tank. There are four lines of writing and the text consists of two *Anushṭubh* verses only. It is not dated but, on palaeographical grounds, this record appears to belong to the period of Malayavarman, and in point of time not far removed from the two records, both dated V.S. 1282, discussed above. This short record is important in that it makes mention of two more queens of the ruler, his matrimonial alliances with two more royal houses through these queens, and of another son and a daughter.

The inscription commences with the *Siddham* symbol. It is followed by verse 1 (lines 1-2) which simply states that **Śṛiṅgāradēvī** was the daughter of Vallāladēva, the queen of Malayavarman and the mother of Vīravarman. Verse 2 states likewise that **Śaṁkaradēvī** was the daughter of Trailōkyavarman, the queen of Malayavarman and the mother of Lakshmīdēvī. From inscription No. I above we have already known that Aruṁdhatī and Jīvādēvī were the two other queens of Malayavarman. By furnishing particulars of two more queens the present record makes it known that the ruler had at least four queens. Similarly the same inscription No. I speaks of two other sons of the ruler namely Harivarman and Jayavarman and, with the addition of Vīravarman disclosed by the present record, it is clear that the ruler had at least three sons, each through a different queen. That the ruler had a daughter named Lakshmīdēvī through the fourth queen is known from this record only. Inscription No. I has revealed that Malayavarman had marital alliances with the royal house of Mithilā. The present inscription shows that queen Śṛiṅgāradēvī was the daughter of Vallāladēva. Doubtless this Vallāladēva belonged to a royal family or to a feudatory royal house of North India of the period, although it is difficult to identify the family. That Malayavarman had alliances with the house of the Chandēllas is known from the fact that Trailōkyavarman, whose daughter Śaṁkaradēvī was also a queen of Malayavarman according to the present record, appears to be identical with Trailōkyavarman (c. 1205 A.D.)[2] of that dynasty, who was a contemporary of Malayavarman. The reason for the putting up of this inscription which only makes mention of these queens without referring to the connection they had with the tank, is not easy to explain although the very presence of the record in the place suggests that they had also had a share in its upkeep. The marital alliances entered into with several royal houses of North India by Malayavarman prove his political acumen and must have helped him a great deal in establishing himself firmly in Gwalior against the formidable Muslim onslaught.

TEXT[3]

[Metre : Verses 1-2 *Anushṭubh*]

1 Siddham[4]|| Putrī Vallāladēvasya rājñī Malayavarmaṇaḥ |

2 śrīmat-**Śṛiṅgāradēv**=īti jananī Vīravarmaṇaḥ ||[1*]

3 Khyātā **Śaṁkaradēv**=īti putrī Trailōkyavarmaṇaḥ |

4 Lakshmīdēvyāḥ savitrī cha rājñī Malayavarmaṇaḥ ||[2*]

---

[1] *A. R. Ep.*, 1965-66, No. B 75.

[2] *DHNI.*, p. 727.

[3] From impression.

[4] Expressed by a symbol.

IV. Undated inscription of Naravarman's time

This record[1] is also engraved on a dressed stone slab which is paved on the bed of the tank. There are only two lines of writing here and the text consists of a single verse. It is not dated but on palaeographical grounds, it may be assigned to a date not much later than the records I-III discussed above.

This short and undated inscription records only an event, perhaps of great importance at that time, *viz.*, the killing of a lion by **Naravarman**, the son of **Vigraharājadēva**. The narration of how it took place is interesting. It is stated that the prince, who was desirous of releasing (killing) a lion called Chitta which he knew was in a forest close by, hit it by an arrow while sporting and it departed to the supreme abode leaving the forest. There is, however, the word *pāravim* in line 2, which appears to be a mistake for some other word which would have thrown some light on the meaning of the verse. For, such words as *mumukshuṇā*, *saṁjñāya*, *Chitta*, and *paramāṁ gatiṁ*, when viewed together seem to suggest not a naturalistic meaning but a different one. This hunting spree of Naravarman, described in a beautiful and lively manner in this record, is not unlikely to have taken place during the time when he was ruling ; and so, even in the absence of the date and expressions like *Naravarmaṇaḥ rājyē* in this record, it may be presumed to have belonged to the time of Naravarman's rule.

TEXT[2]

[Metre : *Śārdūlavikrīḍita*]

1 Siddham[3] ||Śrīmad-**Vigraharājadēva**-nṛipatēr=bhūpāla-chūḍāmaṇēḥ putrēṇ=ēha mumukshuṇā vana-gataḥ saṁjñāya vā(bā)ṇēna yaḥ |

2 viddhaḥ **śrī-Narvarmaṇā** Mṛigapatiḥ sukrīḍatā pāravim[4] Chi[5][tt]-ākhyaḥ sa gatō gatiṁ cha paramāṁ saṁtyajya tat-kānanaṁ(nam) ||

V. Inscription of Tōmara Mānasiṁha's time, V. S. 1551

This fifth epigraph[6] which belongs to the Tōmara family of Gwalior is also engraved on a dressed stone-slab which is paved on the bed of the tank. It has eight lines of writing. The **language** is corrupt Sanskrit, which is evident especially from verse 1, and the text is in verse and prose. The corrupt nature of the text indicates that by the time of this record, the standards of composition in classical Sanskrit had gone low, due apparently to the neglect of a proper study of the language as well as to the increasing influence exerted by the local dialects that were in vogue amongst the masses.

The record refers itself to the reign of *Mahārājādhirāja* **Mānasiṁgha** (i.e., Mānasiṁha) of the Tōmara-vaṁśa of **Gōpādri**. It is **dated V. S. 1551, Vaiśākha sudi 3, Tuesday, Rōhiṇī nakshatra, Saubhāgya yōga**, which correspond to **1494 A. D., April 8**, The **object** of the inscription is to record the desilting of the Gaṅgōlā tank by one of the ruler's subordinates.

---

1 *A. R. Ep.*, 1965-66, No. B 76.

2 From impression.

3 Expressed by a symbol.

4 It is not clear whether this word is correctly spelt and what it means.

5 This letter can be read as *vi* as well.

6 *A.R.Ep.*, 1965-66, No. B 77.

This epigraph is important in that this is the only record known so far of this ruler who is known to have ruled from about 1486-1517 A.D.,[1] and during whose long reign "the power of Gwalior Tōmaras attained its greatest splendour".[2] The inscription commences with the *Siddham* symbol followed by the word *Siddhiḥ* and then the passage paying obeisance to the god Gaṇēśa. Lines 1-2 contain verse 1 which invokes the blessings of the god Kṛishṇa, who had lifted up the mountain Gōvardhana with the tip of his hand over the cows to protect them from the torrential rains, on Tōmara Mānasiṁgha. Verse 2 (lines 2-3) is of benedictory nature proclaiming that the king Mānasiṁgha should live long, enjoy long and protect the earth till such time as the sun and moon endure. Then follows a prose passage in lines 3-5, which contains the details of the date already mentioned. This is followed by another passage in lines 5-6, which makes mention of the victorious reign of *Mahārājādhirāja* śrī-Mānasiṁghadēva of the Tōmara-vaṁśa of the Gōpāchala fort. The following passage introduces the ruler's *Pradhāna* named *Sāha* Khēma belonging to the Saravakhaṁḍēlavāra-jñāti and also others named *Sāha* śrī-Tōḍara and Tasalī Mahārāṇā, although what Tasalī stands for is not clear. Line 7 contains the statement that the Gaṁgōlā-taḍāga was desilted by him, perhaps by the ruler himself. The same line also has another benedictory passage meaning 'let (people) enjoy till the sun and moon exist, and let there be righteousness, prosperity and happiness.' Line 8 states that the record was written by *Sā.*(*Sādhu*) Jasū belonging to Śrīmāla-jñāti, and mentions the *Sūtradhāra* Pabhū who probably engraved the text on the slab. Then follows another benediction viz., 'let there be the grace of *ishṭadēvatā*, or favourite deity'.

The only locality occurring here is **Gōpāchala-durga** which is modern Gwalior.

TEXT[3]

[Metre : Verse 1 *Vasantatilakā* ; verse 2 *Anushṭubh*.]

1 || Siddham[4] || siddhi(ddhiḥ) [||*] śrī-Gaṇēśāya namaḥ || Gōvardhana-giri-varaṁ kara-sī(śī)rsha ēva | vi(bi)bhrat gavām=upari vāridhar-ārdi[tā]nau(nām) ||

2 || vā(bā)lyē=pi vismaya-vidhāyala(ka)-sach-charitraṁ(raḥ) Kva (Kṛi)sna(shṇa)śriyē=stu tava **Tōmara-Mānasiṁgha**[5] || 1 || Chiraṁ jīva chiraṁ naṁ-||

3 || dā(da) chiraṁ pālaya [6]mēdinī(nīṁ) ||[7] śrī-Mānasiṁgha-rājēṁdra |[8] jā(yā)vach=chaṁdra-dīvākarau || 2 || Atha saṁvatsarē=smi-||

4 || n śrī-Vikramādī(di)tya-rājyē **saṁvat 1551 varshē Vaiśāsha(kha) sudi 3 Maṁgala vāsarē | Rōhiṇī-nakshatrē|Sau-||**

---

[1] *Cambridge History of India*, Vol. IV, p. 534.
[2] *A.S.R.* (by A. Cunningham), Vol. II, p. 387.
[3] From impression.
[4] Expressed by a symbol.
[5] Mānasiṁgha is the equivalent of Mānasiṁha.
[6] The head of a pig is sketched preceding the letter *mē*.
[7] One *daṇḍa* is superfluous.
[8] This *daṇḍa* is superfluous.

5 || **bhāgya-nāma-jō(yō)gē** || śrī-**Gōpāchala-durgē** | Tōmara-vaṁsē(śē) Mahārājādhirāja-rājā-śrī-**Mānasiṁghadēva**-vijai(jaya)-||

6 || rājyē | tasya pradhāna-Saravasha(kha)ṁḍēlavāra--jñātīya | sāha-Shē(Khē)ma sāha-śrī-Tōḍara Tasalī Mahārāṇā ||

7 || tēna Gaṁgōlā-taḍāgaṁ nirmmalī-kra(kṛi)taṁ(tam) || ā-chaṁdr-ārkaṁ chiraṁ naṁdyāt || śubhaṁ kalyāṇaṁ śrēyō bhavatu ||

8 || lishi(khi)taṁ Śrīmāla-jñātī Sā Jasū || su(sū)tradhāri(ra) Pabhū || śrī-ishṭadēvatā-prasādō-stu || śrī || śrī || śrī ||

No. 52.—KESANAPALLI INSCRIPTION OF CHANTAMULA, YEAR 13

(*1 Plate*)

S. SANKARANARAYANAN, MYSORE

The subjoined inscription was discovered in a ruined Buddhist *stūpa* in the village **Kesānapalli**[1] in the Palnad taluk, Guntur district, Andhra Pradesh. It has been noticed in the *A. P. Govt. Report on Epigraphy* for 1965 (No. B 92) and subsequently published by Shri N. Ramesan[2] and also by Dr. R. Subrahmanyam.[3] However in view of the fact that the treatment of this important record by the above scholars is rather inadequate and faulty, the Chief Epigraphist secured, on my request, two sets of impressions of the epigraph from the Director of Archaeology and Museum, A.P., and kindly permitted me to edit it in the following pages. I thank the Chief Epigraphist for the same.

The pillar bearing the inscription is said to be octagonal and broken, the extant portion measuring 60 cm in length. The inscription is engraved on two facets of the pillar, each facet containing two lines of writing. Since both the ends of the pillar are broken away and lost some *aksharas* are missing both in the beginning and end of the lines.[4] Thus the record is unfortunately fragmentary.

The **characters** of the epigraph are Brāhmī and they very much resemble those of the inscriptions of the Ikshvāku king Vīrapurisadata, found at Nāgārjunakoṇḍa,[5] and therefore do not call for special remarks. However, the following features may be observed. Though the middle stroke of *k* here is usually curved as in the inscriptions of Vīrapurisadata, it is straight in one place (cf *vānī- kinīya*, line 3) as we find in the Reṇṭāla inscription[6] of Chaṁtamūla I, to whose period, as we shall see subsequently, the present record also belongs. The loop in *t* in our record is sometimes very conspicuous (cf. *Bahusutiyānaṁ*, line 2) and sometimes it is not so (cf. *putasa*, line 1). The signs for the medial *i*, *u* and *ū* are not as prominent here, as they are in the Nāgārjunakoṇḍa inscriptions.

Regarding the engraving of the record it may be stated that the engraver had done his job very well and it is in the tradition in which almost all the Ikshvāku inscriptions are engraved. Besides, while writing, the scribe had allowed some gaps between the words, though this feature is not found in some cases (lines 1 and 3). This peculiarity, which is a general feature in the modern writing, may also be found in some of the well executed inscriptions from Nāgārjunakoṇḍa[7] and in the Pillar Edicts of Aśoka.[8]

---

[1] The macrons over *e* and *o* are not marked in this article.

[2] *The Hindu*, Weekly Magazine, dated 16-3-1969, p. 1, and facsimile.

[3] *Epigraphia Andhrica*, Vol. I, pp. 146 ff. and plate. see also Md. Abdul Waheed Khan : *A Monograph on an Early Buddhist Stūpa at Kesanapalli* (*A. P. Govt. Arch. Series*, No. 27), p. 4 and plate XXIII.

[4] See ibid., p. 146. The stone is stated to be kept at present in the office of the Dept. of Archaeology, A.P. Govt., Hyderabad. See *A.P. Govt. Report on Epigraphy* (*op. cit.*), No. B. 92.

[5] See, eg. above, Vol. XX, plates facing pp. 6 ff. ; etc.

[6] Above, Vol. XXXVII, pp. 29 ff. and plate.

[7] See eg. above, Vol. XX, plates facing pp. 22-34.

[8] See *CII.*, Vol. I (1925), plates facing pp. 122, 129, 134, etc.

The **language** of the record is Prakrit. It may be noted here that the medial short *i* of Sanskrit is occasionally lengthened (cf. *nīgasaṁbaṁdhī*=Skt. *nigasaṁbaṁdhi*). Besides, the text contains, as we shall see later, a few words which are not usually met with in other similar inscriptions.

In spite of thefragmentary nature of the record, it is certain that it refers itself to the reign of the king **Chaṁtamūla** and is **dated** in the **thirteenth year of his rule,** the details of the date of the record being **the first day of the first fortnight of the Hemaṁta** or Winter Season of the year. The **object** of the inscription is to record the erection of a pillar (*khaṁbha*=Skt. *skambha*)[1] by some individuals in a Buddhist shrine (*chetīka*).

The extant portion of the record commences with the partly preserved expression *ṭhīputasa* understandably of the matronymic *Vāseṭhīputasa* of the original. It is followed by the name Siri-Chaṁtamūla (Skt. Śrī-Śāntamūla). One cannot be sure of the extent of the portion lost before the above expression. However, in view of what we have in the Reṇṭāla inscription of Chantamūla I himself, it seems reasonable to assume that even if there was no reference to any of the sacrifices of the king[2] it might have originally read as *Sidhaṁ namo Bhagavato Raṁño Vāseṭhīputasa* or more probably *Sidhaṁ Raṁño* etc. The name of Chantamūla is followed by the details of the date of the record as we saw above.

Then follows the passage giving the purport of the epigraph. And it is written in a single long sentence occupying four lines. It is stated that a *Budhinikhamba* was set up in the great shrine (*mahā-chetīka*) situated in the village Niḍigala. Before the name of the village some portion of the text is lost and the gap is preceeded by a reference to one *mahārathin* (Skt. *mahārathin*). It is a matter of regret that both the name of the *mahāraṭhi* and the expression (either a word or a case-ending) that might have indicated the nature of the officer's connection with the village, are lost. Yet, in view of the probability that much portion of the record has not been lost,[3] it may be surmised that the village Niḍigala is most probably referred to as a property of the *mahāraṭhi*. Inscriptions of early period where villages are stated to have been the properties of high officials are not wanting.[4]

The *chetīka* or shrine of the above village is described as *nigājasa Bahusutīyānaṁ mūla-vāsivihārachetika* (line 2), meaning 'the shrine of the *mūlavāsivihāra* of the *nigāja* of the Bahusutīyas'. Here *nigāja* is same as *nigāya* of the Dharaṇikoṭa pillar inscription[5] and it stands for Sanskrit *nikāya* 'school'.[6] *Bahusutīya* (Skt. *Bahuśrutīya*) is the name of a sub-division of the Gokulika sect of the Buddhists belonging to the Mahāsāṅghika school, and it is referred to in some Nāgārjunakoṇḍa inscriptions also.[7] The expression *mūlavāsi* 'those who are having *or* undergoing

---

[1] Both *khaṁbha* (also spelt as *khabha*) and its synonym *thaṁbha* (also spelt as *thabha*) occur in the Nāgārjunakoṇḍa inscriptions. See above, Vol. XXXV, p. 25, of their respective Sanskritic equivalents, i.e. *skambha* and *stambha*, the former seems to be earlier than the later one. See Macdonell and Keith, *Vedic Index*, Vol. II, p. 483.

[2] See below.

[3] See below p. 317, f.n.7 and 10.

[4] Cf. e.g. the passage *gumikasa Kumaradatasa gāme Vepūrake* in the Myākadoni inscription of Puḷumāvi. See above, Vol. XIV, p. 155, line 3.

[5] Ibid., Vol. XXIV, p. 259, text line 7.

[6] For the change of Sanskrit *y* into *j* in Prakrit, cf. *mayūra*=*majūlā* in the Aśokan edicts. (*CII.*, Vol. I (1925), p. 101, line 4). Again though the Skt. *Vājapeya* is usually retained in the Nāgārjunakoṇḍa inscriptions (above, Vol. XX, pp. 21, 23, etc.), at times it is changed into *Vājaveja* (ibid., p. 24). *Nikāya*, both in Sanskrit and Pāli, means, 'collection', 'group' etc., and it is used by the Buddhists in the sense of '(Buddhist) school', 'collection (of Buddhist *sūtras*)' etc. See M. Williams *Skt. Eng., Dict.*, s.v. ; *Pāli-Eng. Dict.* (PTS), s.v. ; Lüders, *List of Brāhmī Inscriptions*, Nos. 987, 1105, 1123-24, 1248. Hence the interpretation of the word in the sense of 'market town' may require correction. Cf. *Ep. Andhrica*, op. cit., pp. 146, 149.

[7] See above Vol. XX, pp. 24, 31.

mūlavāsa', is interesting. The word *mūla* both in Sanskrit and in Pāli may mean "beginning' or 'commencement'. The Buddhist Sanskrit texts prefix this word to the names of certain penances known as *parivāsa* (penance to be performed by the probationers)[1] and *mānāpya*[2] (a penance prescribed after *parivāsa*). So it is probable that *mūla-vāsin* of our record denotes the monks performing some such penances.[3] It is also not unlikely that *mūla-parivāsin*(=*mūla-pārivāsika* of the Buddhist texts) is actually intended here. Consequently the whole passage given above may denote a shrine of the monastery of those (monks) who were performing those penances and who belonged to the school of the *Bahuśrutīya* sect.[4]

The plural *vaṇijakehi* (by merchants) signifies that there must have been more than one donor. In the extant portion of the record we find actually two names of the donors, one preserved fully and the other partly. The former is Maha-Chaṁda (=Skt. Mahā-Chandra) or Chandra the Elder. The available first part of the second name reads *Chula.* On the analogy of some of the Ikshvāku inscriptions[5] where similar names occur, this second name here may be restored as Chula-Chaṁda (=Skt. Kshudra-Chandra) or Chandra the Younger. The donor-merchants are stated to be the sons of one Budhi[6] (Skt. Buddhi), evidently a merchant, and (his wife) Haṁgā (Skt. *Saṅghā*), the *vānikinī* (Skt. *vaṇijakānī* [7]a wife of a merchant').

It is difficult to be sure whether the record originally contained the name of the native place of the donors and their father Budhi. However, it may be observed that the passage, which is lost before *Budhi,* commences with the syllable *gaṁ.* In this connection it may be recalled that a merchant by name Saṁghila, the husband of one Haṁghā (Skt. Saṁghā), a namesake of the woman mentioned in the present record, figures as a donor in the Reṇṭāla inscription, referred to above and that there he is stated to have been a resident of the village Gaṁjikūṭa. It may, therefore, be tentatively suggested that here too the letter *gaṁ* in our record formed the beginning

---

[1] So *mūla-parivāsa* may mean 'probation (i.e. penance during probation) starting over from the beginning (as the original offences are repeated by the monks). See Edgerton, *Bud. Hybrid Skt. Dict.*, s.v. *Parivāsaḥ* may be *parityajya vāsaḥ*, "residing after abandoning (a time or a place)". See the *Vedāntakalpatara* of Amalānanda (II, i, 24).

[2] I.e., Pāli *mānata*=Skt. *mānatva.*

[3] Cf. *so bhikkhu mūlāya paṭikassitabbo* (*Vinaya Piṭaka*, PTS Ed., Vol. II, p. 62) 'that monk must be thrown back to the beginning (to perform penances for committing offences)'. The monks performing those penances are included in the list of those not worthy of salutation. See ibid., p. 162.

[4] Sanskrit lexicons refer also to the use of *mūlavāsin* as an adjective of *Yavana.* (See Böhtilingk, *Sanskrit Wörterbuch* s.v.; and Monier Williams, *Skt. Eng. Dict.* s.v.). The Nāgārjunakoṇḍa inscriptions also tell us that the Buddhist monks of the locality had converted Yavanas, among many other people, to Buddhism and that the Yavana of Sañjayapura (i.e. Sañjan, Thana District) actually visited the place. (See above Vol. XX, p. 22; Vol. XXXIII, p. 250; Vol. XXXIV, pp. 199 ff.). However, it may be noted that in our record *mūlavāsin* is not used as an adjective of any. Again we do not know whether the Yavanas had any *vihāra* in Kesānapalli or elsewhere in coastal Andhra. Besides, the adjective *mūlavāsin* qualifying *Yavana* in literature probably means 'residing in Mūla (i.e. Mūlasthāna or modern Mūltān) and it is perhaps used to distinguish the Yavanas of Mūlasthāna from those of their neighbouring country, viz. Yāvana country. For Yāvana (i.e. the Country of the Yavanas) and Mūlasthāna are mentioned together in the Purāṇic list of countries. See the *Skanda-purāṇa, Māhēśvarakhaṇḍa, Kaumārīkhaṇḍa*, Ch. 39, verse 161.

[5] Cf. *Mahā-Chaṁdamukha-Chula-Chaṁdamukhānaṁ* and *Mahā-Mūla-Chula-Mūlānaṁ* in a Nāgārjunakoṇḍa inscription (above Vol. XX, p. 22). The present record does not at all indicate that the pillar was erected by the son of Guṇabudhi and the lady Haṁgā and a group of merchants including Mahā Chaṁda and Chula. Cf. *Ep. Andhrica*, op. cit., p. 146.

[6] In the third line of the record we have lost the portion preceding *Budhisa.* However a gap before *bu* is quite conspicuous. As we have already pointed out, the scribe has given gaps between words in a majority of cases. Therefore Budhi may be a name by itself as in some of the Amarāvati inscriptions (*Lüders*, op. cit., Nos. 1214, 1223, 1239 etc. and need not be taken as the end of a name like Gupabudhi. Cf. *Ep. Andhrica, op. cit.*, p. 146.

[7] *Vānikinī* is same as *vāniyinī* or *vani°* of the Amarāvatī inscriptions (see Lüders, op. cit., Nos. 1285, 1292).

part of *Gaṁjikūṭa*, the name of the native village of Budhi. Elsewhere the said Gaṁjikūṭa has been identified with either of the two modern villages Chinaganjam and Pedaganjam of the Bapatla taluk in the Guntur district.[1]

The pillar under question is stated to have been erected for the union (*ekata-hetuno*=Skt. *ekatā-hetoḥ*) with those who are referred to as *nīga-saṁbaṁdhī-vaga*. The last compound expression is enigmatic as the meaning of *nīga* is not clear. May be it is same as the Sanksrit *niga* 'fettered', 'bound'[2] or the Buddhist Sanskrit and Pāli *nīgha* (also written as *nigha*) denoting 'sin, evil including desire, anger' etc.[3] Consequently the passage *nīga-saṁbaṁdhī-vagehi ekata-hetuno* may be tentatively rendered as 'for the union with the class of people fettered (*with their own*) evils'. There is no word in the extant portion of the record to tell us whose union with the fettered people was thus desired for.[4] But it is not difficult to surmise. Obviously it must have been only those who were not fettered with their evils. They are referred to in the Buddhist literature (both Sanskrit and Pāli) as *anīgha* or *anigha*.[5] Thus the aim of the pious act of setting up the pillar seems to be the union of the emancipated people with the fettered.[6] Now it may be interesting to recall a sentence in the Minor Rock Edict of Aśoka in which that Maurya emperor informs us, with satisfaction, that thanks to his *parākrama* or pious efforts, those gods who had been earlier unmingled with men, became mingled with them.[7]

The pillar thus erected is referred to as *budhinikhaṁbha*. It is difficult to be sure at present about what is meant by the epithet *budhini* as it does not seem to occur elsewhere. However, if it is possible to connect it with *bodhika* or *budhikā* 'the crowning member of the pillar' of the Sanskrit texts[8] on Indian architecture, then the whole expression may be taken to mean a pillar (*with*) *budhini*.[9] Again it is also possible that the merchant donors named the pillar as Budhi (*Budhi-nikhaṁbho*)[10] evidently after the name of their father and set up in the *chaitya* for the above purpose. Another explanation of the term is also probable. It has already been pointed out that *t* is written in more than one way in the present inscription. Therefore it is not unlikely that the intended reading is *Budhiṁti khaṁbho* (=Skt. *Buddhiḥ iti skaṁbhaḥ*) meaning 'a pillar named Budhi'. An instance of erecting a pillar named after an individual is probably met with a mediaeval inscription.[11]

The name of the family of the king Chaṁtamūla of the present record is not found in the preserved portion of the record. However, if the age and the region, to which our epigraph belongs, are taken into account, then there can hardly be any doubt that the monarch belonged to the

---

[1] Above, Vol. XXXII, p. 31.

[2] See Monier-Williams, *op. cit.*, s.v.

[3] See Edgerton, *op. cit.*, s.v. *Pali-Eng. Dict.*, op. cit. s.v. Possibly the Skt. *niga* too is connected with *nigha*, as sins are supposed to constitute the real bondage.

[4] The partly preserved expression............. *sasehi cha* preceding the passage under question may be a letter part of an adjective in the 3rd case (followed by *cha*) qualifying the following *saṁbaṁdhīvagehi*.

[5] In regular Skt. also the antonym of *niga* and *nigha* must be obviously *aniga* and *anigha* respectively.

[6] If, on the other hand, one is permitted to correct *nīga* into *nīja* 'one's own', then the compound may be easily rendered as 'with their own relatives (*obviously* of the donors)'.

[7] Cf. *Ye amisā devā husu de dāni misibhūtā*. See *CII.*, Vol. I, *op. cit.*, p. 229.

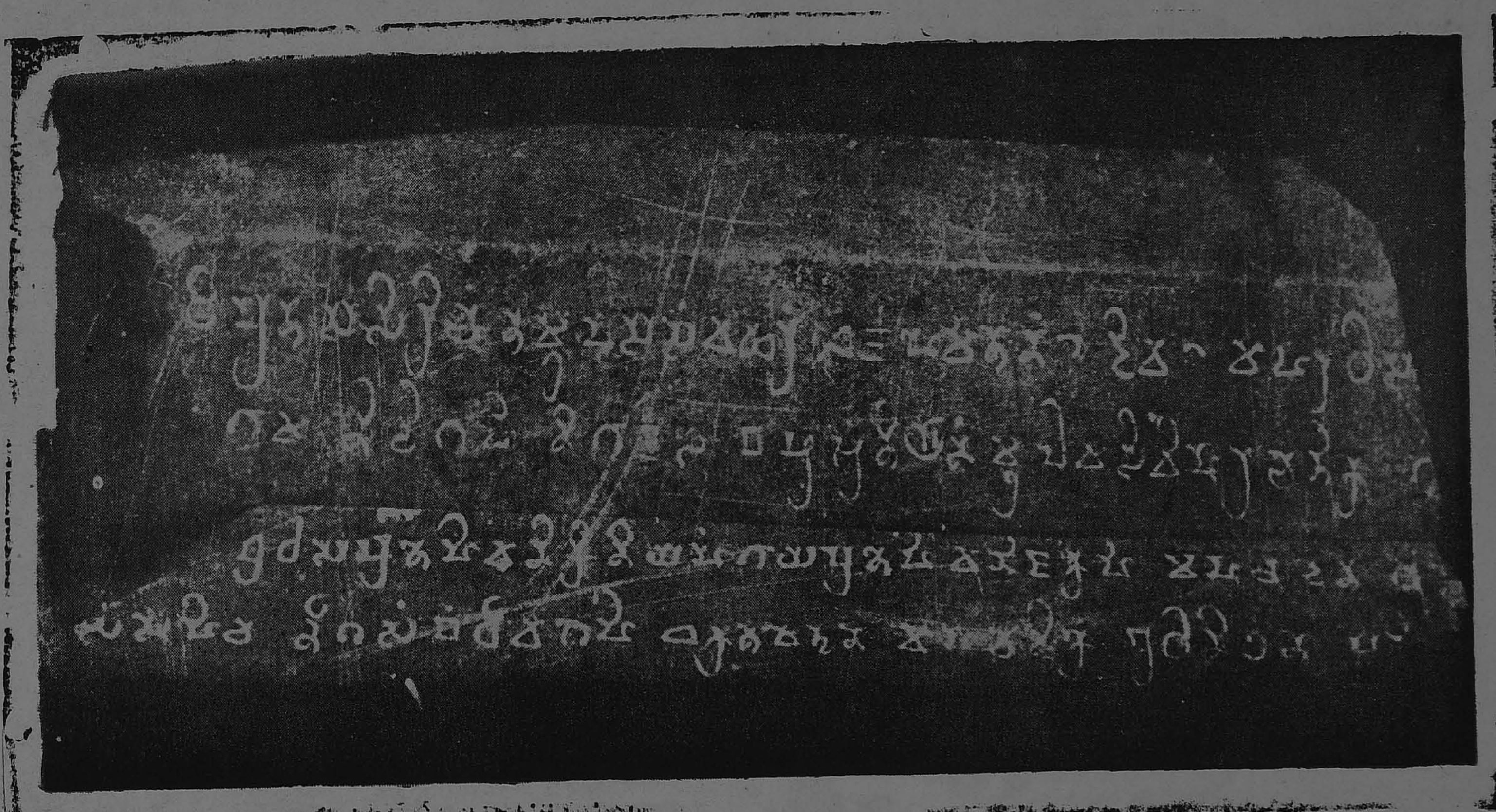
[8] See e.g. P. K. Acharya, *A Dict. of Hindu Architecture*, pp. 442, 645, 648. For a *bodhikā* of pillars in the *chaitya* cave at Kaṇheri, see *Arch. Surv. W. Ind.*, Vol. IV, p. 62, fig. 21.

[9] Cr. *sīha-thabha* 'lion-pillar' of the Karle lion-pillar inscription. Lüders, *op. cit.*, No. 1088.

[10] *Nikaṁbha* is of course an unusual word. May be it is a synonym of *khaṁbha* (=Skt. *skambha*) 'pillar'. (Cf. *nisvana* a synonym of *svana* 'sound'; *nishyanda* and *syanda* meaning 'flowing'; *nivāsa* and *vāsa* 'residence' etc.)

[11] E.g. the Kalachuri king Karṇa is said to have erected a pillar of the deity Karṇāvatī, named after himself. See above, Vol. II, pp. 4, 6. For the other view see *CII.*, Vol. IV, p. 290.

KESANAPALLI INSCRIPTION OF CHANTAMULA, YEAR 13



(From Photograph)

Ikshvāku dynasty of Vijayapura well known from the Nāgārjunakoṇḍa inscriptions. However, we must pay attention to the fact that there had been not one, but two Chaṁtamūlas in that dynsaty, one being the grand father of the other. Again, it should not also be forgotton that both the grand-father and the grandson had one and the same matronymic *Vāsethīputa*, the only available adjective of the king in our record. Nevertheless, it may be pointed out that the grandson is always found using another name of his, viz. Ehuvala or °vula, or °vuḷa,[1] which is attached to the name Chaṁtamūla, as if to distinguish himself from his grandfather. Moveover, while the grandson is simply referred to, at times, by the name Ehuvala alone,[2] nowhere he is called, like his grandfather, merely as Chaṁtamūla, as we find in our record. Hence, it is logical to identify the king of the present epigraph with the grandfather, viz. Chaṁtamūla I, the founder of the dynasty of the southern Ikshvākus, in whose time the Reṇṭāla pillar inscription also is to be attributed on the same grounds. So, the importance of the present record lies in that it gives the latest regnal year of the king, viz. the year thirteen, the Reṇṭāla inscription being dated in his fifth regnal year.

In spite of the fact that Chaṁtamūla I is credited with the performance of *Agnishṭoma*, *Vājapeya*, *Aśvamedha* etc., in the records of his successors, the Reṇṭāla epigraph is silent about any such sacrifice of the king. The present record too does not seem to have contained any reference to those sacrifices.[3] The Buddhist nature of the Kesanapalli inscription, like that of the Reṇṭāla epigraph indicates that the religion of the Buddha did not suffer a set back during the reign of Chaṁtamūla I.[4]

The only geographical name occurring in our record is the village Niḍigala and it is obviously identical with the modern Kesānapalli, where the inscription has been unearthed.[5]

TEXT[6]

1............[7] ṭhīputasa siri-**Chaṁtamūlasa saṁvachharaṁ 10 3 Hemaṁtānaṁ** [pakhaṁ*] **1 diva**[8] **1** mahāraṭhisa............

2............[9] gāme Niḍigale nigājasa Bahusutīyānaṁ mūla-va(vā)si-vihāra-chetik[e] Gaṁ............

3...........[10] Budhisa putehi vānikinīya Haṁgāya putehi vaṇijakehi Mahā-Chaṁdena Chula-.............[11]

---

[1] See above, Vol. XXXV, p. 22.

[2] Ibid. Vol., XXXIV, p. 149.

[3] See below, f.n 7 and 10.

[4] See above, Vol. XXXVII, p. 31.

[5] Niḍigala of our record has been identified with the modern Niḍigallu in the Nalgonda district. (*Ep. Andhrica*, *op. cit.*, p. 149). The basis for this identification is understandably the striking similarity of sounds of these two names. But this is likely to be questioned as there is no reason to believe that the pillar under question travelled from that place to Kesānapalli.

[6] From impressions.

[7] The portion lost here may be conjecturaly restored as *Sidhaṁ namo Bhagavato Raño Vāse* or more probably *Sidhaṁ Raño Vāse*. Therefore not much seems to have been lost in the begnuings of the lines.

[8] This stands for *divasaṁ*.

[9] The portion lost obviously contained the name and surname, if any, of the *mahāraṭhi*.

[10] The passage lost may be conjecturally restored as *Gaṁjikūṭa-vathavasa vaṇijakasa*. It would, therefore, appear that not much his been lost at the ends of lines too.

[11] The name intended is Chula-Chaṁda.

4............sasehi cha[1] nīga-saṁbaṁdhī-vagehi ekata-hetuno mahā-chetike Budhinikhaṁbho-pati............[2]

Translation

[Success*]. The 1st day of the 1st fortnight of the winter season in the 13th year of [*the reign of the king*] Siri-Chaṁtamūla, the son of [a Vāse]ṭhī. The *Budhinikhaṁbha*[3] is set up at the great shrine in the monastery of the *mūlavāsin*[4] of the school of the Bahusutīyas, in the village Niḍigala [*belonging to*]......., the *mahāraṭhi* by the merchants Mahā-Chaṁda and Chula-[Chaṁda*] who are the sons of (*the merchant*) Budhi of Gaṁ[jikūṭa*] and his wife Haṁgā for the union [of the emancipated*] with the class (*of people*) fettered with (*their*) evils.

---

[1] For a discussion on these four letters see above, p 316.
[2] Evidently *patiṭhapito* is intended.
[3] See above, p 316.
[4] See above, p 315.

No. 53.—MENAL INSCRIPTION OF THE TIME OF CHAHAMANA PRITHVIRAJA II, VIKRAMA 1226

(*1 Plate*)

RAMSHARMA, NEW DELHI.

This inscription is engraved on a short pillar in the upper *Mahāmaṇḍapa* of the monastery at **Mēnal**, Mandalgarh Tahsil, Bhilwara District, Rajasthan. It was transcribed by Kavirāja Shyamala Das[1] who wrongly ascribed it to the great hero Pṛithvīrāja Chauhan of *Pṛithvīrāja-Rāsō* fame. The mistake was, however, corrected by D. R. Bhandarkar.[2] It is edited here with the kind permission of the Chief Epigraphist, from the impressions which were sent to him by the Superintendent, Archaeological Survey of India, Western Circle, Baroda.

The inscription[3] consists of twelve lines of writing which is well engraved, and covers a space measuring 39 cm×30.5 cm. Except the first three lines which consist of about 9 letters each, each remaining line contains about 15 letters. The letters measure about 2 cm to 3 cm. The **characters** are regular for the period to which the record belongs. The **language** of the epigraph is Sanskrit which is not free from mistakes. It is composed in verse throughout. Of **orthographical** interest is the doubling of the letters following a superscript *r*. (e. g. *rvva*, lines 3 and 11 ; *rppa*, line 6 ; and, *rmma*, lines 7-8 and 11). The doubling of *dh* in *sva-sva-ddharmma* (line 7) is also noteworthy. The letter *s* is wrongly used for *ś* in *sōbhāmayaḥ* (line 6).

The inscription is **dated in 1226** of the era called here as *Mālavēśa-gata-vatsara* (lines 1-2). Therefore the year 1226 has to be referred to the **Vikrama era**. Though it is difficult to verify this date in the absence of other details, it has to be referred to the expired Vikrama Saṁvat and may be equal to **1169 A. D.**

The record commences with a symbol for *siddham* followed by a passage containing the obeisance paid to the god Śiva. Then in the first stanza the date as noted above as well as the object of the inscription which is to record the construction of the monastery by *Bhāva* Brahmamuni is given.

The second verse starts with the word *tasmāt*, making it appear that the king **Pṛithvīrāja** was the son of *Bhāva* Brahmamuni. We know that Pṛithvīrāja was the son of the parricide Jagadēva[4]. It is not impossible that Jagadēva became a recluse out of remorse and weariness on committing such a grave sin of murdering his own father when he adopted the name *Bhāva* Brahmamuni. But according to some scholars Jagadēva was removed[5] from the throne and assassinated[6] by his younger brother, Vigraharāja IV. However, from the Poem,

[1] Cf. *JASB.*, Vol. LV, part I, p. 46.
[2] Cf. Bhandarkar's List, No. 346.
[3] This is *A.R.Ep.*, 1962-63, No. B 842.
[4] Cf. Dasharatha Sharma, *Early chauhan Dynasties*, p. 55.
[5] Cf. H. C. Ray, *DHNI*, Vol. II, p. 1074 ; L.B. Desai, *Chauhānakula Kalpadruma*, p. 28.
[6] Cf. Dasharatha Sharma, *op. cit.*, p. 56.

Pṛithvīrāja Vijaya[1] it appears that Jagadēva neither occupied the throne nor became a recluse, but had committed suicide. Perhaps it was due to this that his name is not mentioned in the Bijōliā inscription.[2] In view of this it is not likely that the expression *tasmāt* refers to the person mentioned in the immediately preceding passage. If this is so then it will not be unreasonable to suppose that the engraver had omitted to inscribe one or two passages here which might have furnished some definite information about the parentage of Pṛithvīrāja. This verse describes the personality of the king in the following words : " The king Pṛithvīrāja who is born in the Chāhamāna family of accomplished ones, who is splendourous like the moon, but, unlike the latter, without any blemishes, who knows righteousness, who has performed a number of benevolent deeds, who is possessed of [a kingdom] which is full of noble families, or who himself belongs to an excellent and also not so excellent family, who inspires his subjects to follow the *Varṇāśrama- dharmma,* who is possessed of the lustre of cupid, who is eloquent and a lover of truth ". The third verse states that during the auspicious rule of that wise and meritorious king and the best of all righteous people, the construction work of the monastery was over.

Now, according to Kavirāja Shyamaladasa, the name of the builder of the monastery under reference, was Bhāva Brahma,[3] but it seems that this is not correct. We have another undated inscription[4] of a disciple of *Bhāva* Vasantamūrti, which, on palaeographical grounds, is assignable to the 12th century and which too was discovered from the same place where the present inscription was found. It appears from this record that while *Bhāva* Brahmamuni was the founder of the monastery at Mēnal, *Bhāva* Vasantamūrti too might have remained the head of the same monastery for some time. Thus it would appear that *Bhāva* was an honorific title preceding generally the names of the saints and priests,[5] but sometimes extended to the names of other eminent personalities also. We find the same epithet prefixed to the name of the king Sōmēśvara also in his inscription[6] of V.S. 1235.[7]

The king Pṛithvīrāja of the present inscription is Pṛithvīrāja II otherwise known as Pṛithvībhaṭṭa who appears to have succeeded his cousin Aparagāṅgēya on the Chāhamāna throne and was himself succeeded by his uncle Sōmēśvara,[8] but on the basis of the present inscription, as well as the inscription from Bijōliā dated Vikrama 1226, which too was published[9] by Kavirāja Shyamaladasa, some wrong inferences were drawn by him. He assigned the present inscription to the hero of the epic *Pṛithvīrāja Rāsō,* who married Saṁyōgitā the daughter of Jayachandra the king of Kannauj and fought heroically against Shahāb[ud]dīn Ghōri, but who in fact was Sōmēśvara's son and successor Pṛithvīrāja III. Due to this confusion Shyamaladasa thought that Pṛithvīrāja of the present inscription ascended the throne between Phālguna-badi and Chaitra-badi in Vikrama 1226[10], but in reality sometime before Phālguna-badi, his reign itself was over.

---

[1] Cf. *The Pṛithvīrāja Vijaya of Jayānaka* (ed. by G. H. Ojha and C. S. Guleri, Ajmer, 1941), p. 181, verse 13 (*na paraṁ vidadhē vṛithā guṇitvaṁ janakaṁ snēha-mayaṁ vināśya yāvat | svayam=ēva vināśya garhaṇīyaṁ vyatanōd=dīpa iv=ānurāga-gandham ||*).

[2] Above, Vol. XXVI, pp. 102 ff ; Bhandarkar's List, No. 344.

[3] Cf. *JASB., op. cit.*, p. 15.

[4] Cf. *A.R. Ep.*, 1962-63, No. B 841.

[5] Cf. Bhandarkar's list, Nos. 1380 and 1863, where a temple priest is called as *Bhāva* Bṛihaspati.

[6] Cf. *A.R.Ep., op. cit.*, No. B 845.

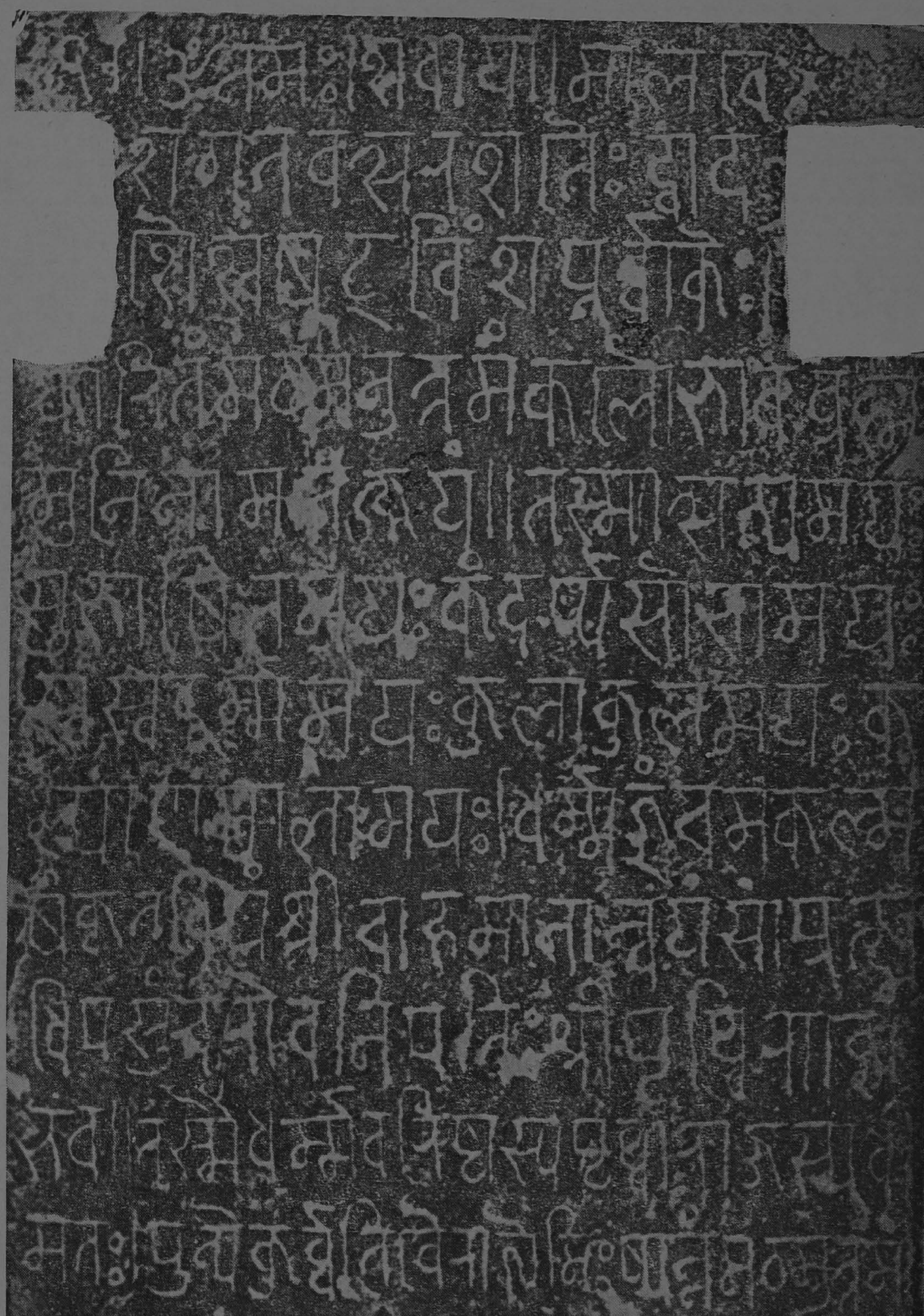
[7] The term *Bhāva* is explained as *mānya* (*Amarakōśa*) and is used while addressing the *sūtradhāra* by his assistant in the Sanskrit dramas, eg. The *Vikramōrvaśīyam* (N.S. edition, 1925) p. 8 ; and the *Mālatīmādhavam,* (ibid., 1905), pp. 9 and 11.

[8] Cf. H. C. Ray, *op. cit.*, pp. 1078 and 1080-81.

[9] Cf. *JASB., op. cit.*, pp. 40 ff. and Bhandarkar's List, No. 344.

[20] Cf. *JASB., op. cit.*, p. 15.

MENAL INSCRIPTION OF THE TIME OF PRITHVIRAJA II, VIKRAMA 1226



SCALE : One-third

The date of the Bijōliā inscription is Vikrama 1226, Phālguna ba.3, Thursday, Hasta *nakshatra*, which corresponds, according to the *Pūrṇimānta* month of the expired year, to A. D. 1170, February 5. The present inscription too explicitly refers to the same expired year. Therefore it can be concluded that in the expired Vikrama year 1226 and sometimes before Phālguna ba.3 as recorded in the Bijōliā inscription, the reign of Pṛithvīrāja II came to an end whereupon he was succeeded by his uncle Sōmēśvara. If we, therefore, allow some margin of time which Sōmēśvara might have taken in settling down in his position before he made the donation as recorded in the Bijōliā inscription, it will be seen that in the first half of Vikrama 1226, these events had taken place. It seems therefore possible that A.D. 1169 and not A.D. 1170[1] was the year when Sōmēśvara succeeded to the throne.[2]

Pṛithvīrāja of our inscription, therefore, does not figure in the epic in question. Nevertheless, it is clear from the present record that Pṛithvīrāja II should have been quite a successful king The eulogy of the king seems to have become a realistic one when the author calls him *kul-ākula mayaḥ*. The significance of the expression is not quite clear, but probably it refers to the excellent and not so excellent family of the king. We know that he was the son of the parricide Jagadēva whose heinous act of murdering his own father has been condemned severely in the *Pṛithvīrāja Vijaya*[3] and therefore he seems to have been described as belonging to an *akula* but as he belonged to the noble Chāhamāna family and was himself a noble king, so he has been correctly described as belonging to a noble family (*kula*). He is eulogised in the Hansi inscription[4] of his time as Rāma himself. Even in some of the later records he is described as a great king. In the Bijōliā inscription[5] of Sōmēśvara, it is stated that Pṛithvīrāja resembled Pṛithu in protecting his subjects by giving them gifts of villages, gold etc., while in the *Pṛithvīrāja Vijaya* he has been described as possessed of all the good qualities[6] and ranked with the meritorious kings who enjoyed heaven[7].

The view of L.B. Desai[8] that Sōmēśvara occupied the throne of Sāṁbhara after having dethroned Pṛithvībhaṭa appears to be baseless in view of the compliments paid to him in the Bijōliā inscription of Sōmēśvara and the testimony of *Pṛithvīrāja Vijaya*.[9]

No name of geographical importance is mentioned in the inscription. The monastery mentioned in line 4 is still extant at Mēnal, the findspot of the inscription.

---

[1] Cf. *DHNI.*, Vol. II, p. 1080.

[2] It is, however, not possible to fix conclusively the upper limit for these events in this year in the present state of our knowledge as it is difficult to say definitely as to which of the three systems of the Vikrama era viz., *Chaitrādi*, *Āshāḍhādi* and *Kārttikādi*, was prevalent in this part of Rajasthan, during those days and employed in the records. Another inscription from Bijōliā listed in *A.R.Ep.*, 1967-68, No. C 2468 is dated Vikrama 1385, Vaiśākha ba. 13, Thursday which corresponds to A.D. 1329, April 27, according to either *Kārttikādi* or *Āshāḍhādi* systems. The month was Amānta. In the neighbouring Kōṭā region the *Chaitrādi* system seems to have been prevalent (cf. Bhandarkar's List, No. 331), so also in Chittōrgarh (cf. Ibid., Nos. 591 and 593). But in places like Jōdhpur situated further west, the *Āshāḍhādi* system seems to have been in use (cf. *Ibid.*, Nos. 312, 318, 323, 357, 367, 377, 379)

[3] Cf. p. 203, Verse 61.

[4] Cf. Dasharatha Sharma, *op. cit.* p. 193 and n.5 (*Pṛithvīrājo mahārājō=Rāmō-sau saṁśayaṁ vinā*.

[5] Above, Vol. XXVI, p. 105, verses 23-25.

[6] Cf. *op. cit.*, p. 202, verse 56.

[7] Ibid., p. 205, verses 74-75.

[8] Cf. *op. cit.*, p. 29.

[9] Cf. *op. cit.*, p. 202, verses 56 (*pratasthē Pṛithvī-bhaṭaḥ*) and 57 (*sapāda-Laksham=āninyē mahāmātyair=mahīpatiḥ*).

TEXT[1]

[Metres: Verse 1 *Rathōddhatā*; Verse 2 *Śārdūlavikrīḍita*; Verse 3. *Anushṭubh.*]

1 Siddham[2] || Ōṁ[3] namaḥ Śivāya || **Mālavē-**

2 **śa-gata-vatsara[4]-śataiḥ dvāda-**

3 **śaiś=cha shaṭ(ḍ)-viṁśa-pūrvvakaiḥ** |

4 kāritaṁ maṭham=anuttamaṁ kalau **Bhāva Brahma-**

5 **muninā** mana[ḥ*]-kshayaṁ[5] || [1* ||] tasmāt[6] satya-mayaḥ

6 subhāshita-mayaḥ kandarppa-sō(śo)bhā-mayaḥ

7 sva-sva-ddharmma-mayaḥ kul-ākula-mayaḥ[7] ka-

8 lyāṇa-mālā-mayaḥ | dharmmajñaṁ(jñaś)cham (=cha) akalma[8]-

9 shaṁ(shaḥ) kṛita-dhiyaṁ (yāṁ) śrī-Chāhamān=ānvayaṁ(yē) Sāṁpra-kshmā

10 dhipa[9]-suṁdarō=vanipatiḥ śrī-**Pṛithvirājō**

11 bhava[t*] || [2||*] tasmai[10] dharmma-varishṭhasya-pṛithvīrājasya dhī[10]-

12 mataḥ | puṇyē((ṇyē) kurvvati vai rājyē(jyaṁ) niḥ(ni)shpannaṁ maṭham=uttamaṁ(m) ||[3||*]

---

[1] From ink impressions.

[2] Expressed by a symbol.

[3] Kavirāja Shyamaladasa reads instead of the *siddham* symbol, a few words preceding the letter *Ōṁ* as: "*Mēnāla kā gaḍha mē mēladharā u-bāraṇā-rājya mē darvājā-ūparē* to give the exact location of the inscription in local dialect, but which do not exactly belong to the inscription proper.

[4] Read *Vatsaraiś-śataiḥ*, for the sake of metre.

[5] The expression seems to have been used in the sense of "the absence of mind", to perceive any other object except the *maṭham*. See *Bṛihadārṇyakōpanishat* (3.5.3) *anyatramanā abhūvam, n=ādarśam; anyatra-manā abhūvam n=āśrausham=iti | manasā hy=ēva paśyati, manasā śriṇōti* |

[6] Abrupt starting suggests that some passages preceding the expression *tasmāt* have been inadvertantly omitted by the engraver here.

[7] The sense seems to be that he had a kingdom full of noble families.

[8] The sense appears to be that the object intended here is no doubt moonlike but without any blemishes while the moon has got some black spots also.

[9] The expression seems to require correction to *sāṁpratam kshmādhipa* which might mean the ruling king.

[10] This verse is grammatically defective. The first half requires to be corrected as *Tasmin dharmma-varishṭhē cha Prithvīrājē hi dhīmati.*

No. 54.—SAKRAI STONE INSCRIPTION OF GOVINDA, SAMVAT 55

(*1 Plate*)

K. V. Ramesh, Mysore

The stone, bearing the inscription edited here with the kind permission of the Chief Epigraphist, Mysore, is said to be on the north wall of the shrine of the Śākambharī temple at Sakrāī, a village in the Śēkhāvāṭī province of the former princely state of Jaipur, Rajasthan. While noticing this inscription in the *Progress Report of the Archaeological Survey of Western India* for 1909-10 Bhandarkar[1] observed, in page 57, as follows : "It is engraved on a slab which is somewhat mutilated, and which, what is worse, is coated wih a whitewash, with the result that many letters have thus become illegible. The slab is now placed in the principal niche of the exterior of the shrine facing the north. And as a cattle pen has been put up against the norh wall of the temple, the inscription stone is practically in the dark. It is, therefore, no easy task to read this inscription. It apparently refers itselt to the reign of the Chāhavāna king Vigraharāja, and records that Dayikā, queen of Vachchharāja, *i. e.*, no doubt of Vatsarāja, uncle of Vigraharāja, as we know from the Harsha inscription, repaired the temple of Śaṅkarādēvī, which was situated in a *bṛihad-drōṇī*, i. e., in a large valley between two mountains. This is, no doubt, the case with the temple, as it is. The inscription ends with the date *Saṁvatsara 55 Māgha śudi 4.* It is indeed curious that the date is here specified with the hundreds omitted. But we know from the Harsha inscription that Vigraharāja was living in V. E. 1030. The full date of our record must therefore, be 1055".

The inscription consists of 15 lines of writing and the engraving has been well executed. The **characters** belong to the northern class of alphabets and are assignable to the close of the 10th century A. D.

But for a part of lines 8 and 9 and most of line 15, which are in prose, the text of our inscription is in verse, the **language** being Sanskrit. The total number of verses is nineteen. The right and left hand top corners of the slab are broken away resulting in the loss of a number of letters in the first three lines. Also a few letters all along the right margin of the slab are lost and a few more letters in the middle of most of the lines are somewhat obscured, probably owing to constant white-washing.

The **object** of the inscription is to record the renovation of the temple of Śaṅkarādēvī, built in olden days (*purā*) by some one (*kēn=āpi kāritaṁ*) and which had fallen into disrepair, by Dēyiṇī, probably under the supervision of the *śreshṭhins* Jajjaka and Jayamātra. The village of Drōṇaka was also granted to the temple by Dēyiṇī for augmenting the merit of herself and her parents.

The first few letters of line 1, probably containing an auspicious symbol and some *maṅgalavākya*, are lost. The record then opens with two stanzas, the first one (lines 1-2) in praise of Śiva whose eulogy is sung by men and sages alike and who had eliminated all his enemies. The second verse (line 2) is in praise of some territory, probably the valley in which Sakrāī is located, which is compared to the majesty of the Malaya tree because of its spacious and winding terrain and to the foot of the Mēru mountain in view of its lustrous diamonds. Verse 3 (line 3) states that

[1] *Bhandarkar's List*, No. 97.

2 DGA/73

there was a powerful ruler named **Vigraharāja**, who belonged to the **Chāhavāṇa** family, who had defeated the armies of his enemies, who was kind to the learned and the needy and who was like Guha. Verse 4 (lines 3-4) speaks of **Narmadā**, who was verily like the river Narmadā and who was born of a family of noble deeds. She was obviously the daughter of Chāhavāṇa Vigraharāja for, the very next verse (verse 5, lines 4-5) states that she (*sā*) begot a son named **Gōvindarāja** by her husband **Vachchha (Vatsa)rāja**-nṛipati, who had crushed all his enemies and in the lotus pond which was the circle of his feudatories, Narmadā was the royal swan.[1] According to verse 6 (lines 5-6) Gōvindarāja made the sky gleam with the pearls spilt from the heads of the elephants (of enemy rulers). He had for his queen (*rājñī*) the goddess-like **Dēyikā** who was ever engaged in the service of the gods and who was a boon-giver to the modest (verse 7, line 6). Verse 8 (lines 6-7) further praises her munificence, generosity and purity and adds that heavenly birds were constantly singing her praise in the house of the Lord of the immortals (i. e. Indra).

The next verse (verse 9, lines 7-8) describes the town of **Pūrṇatallaka** as famous in the world, as having a net work of lofty temples and many types of houses belonging to *brāhmaṇas* and merchants and as having (the body called) *mahājana* which included good *śrēshṭhins*. The short prose passage in lines 8-9 introduces the *śrēshṭhins* Jajjaka and Jayamātra who probably hailed from Pūrṇatallakapura and refers to a *dēva-drōṇi* i.e., the valley of the gods,[2] probably as settled or created into a divine holding by the two *śrēshṭhins*. A description of the temple, (*saudha*) of goddess Śaṅkarādēvī and its surroundings follows in verses 10-12 (lines 9-12). It is stated that the temple was surrounded by *ramya* (i.e. Champaka) trees, that there were creepers with tremulous leaves, that the place resounded with the cries of flocks of cuckoos, that it was adorned by heaps of jasmine, that it had waterfalls, that it was disturbed by the cries of peacocks and that it was marked by the sounds made by parrots and pigeons (verses 10-11). This temple of Śaṅkarādēvī, which was situated in the huge valley (*brihad-drōṇi*) and which had been built in olden days by some one, was the subject of praise from the *siddhas* and *gandharvas* (verse 12). Verse 13 (lines 10-11) states that the temple of the goddess, constructed of brick, had fallen into disrepair in course of time, with its turrets ruined. Verse 14 (line 11) states that this temple at Ghōshāyi[kā?] was renovated (*bhūyaḥ kāritaṁ*) by Dēyiṇī under the supervision of the two (*tayōr-niyōge*) i.e., probably, of the *śrēshṭhins* Jajjaka and Jayamātra. While verse 15 (lines 11-12) speaks of the impermanence of worldly values, the next verse (lines 12-13) states that Dēyiṇī made a grant of the village **Drōṇaka**, obviously to the temple of Śaṅkarādēvī, in order to augment her and her parents' merit. Verse 17 (line 13) is a benedictory stanza wishing the temple eternal glory. Verse 18 (line 14) contains a eulogy of the temple while verse 19 (lines 14-15) states that the text of the record was composed by Varāha. It is stated in line 15 that the inscription was engraved by the *sūtradhāra* Śilagaṇa, who was the son of Vōddaka. Then follow the details of the date, discussed above, and then the record ends with a symbol.

The primary importance of the inscription is historical. The genealogy given in the *praśasti* portion of our inscription could be tabulated as follows :—

Chāhavāṇa

Vigraharāja

|

Narmadā *married to* Vachchharāja

|

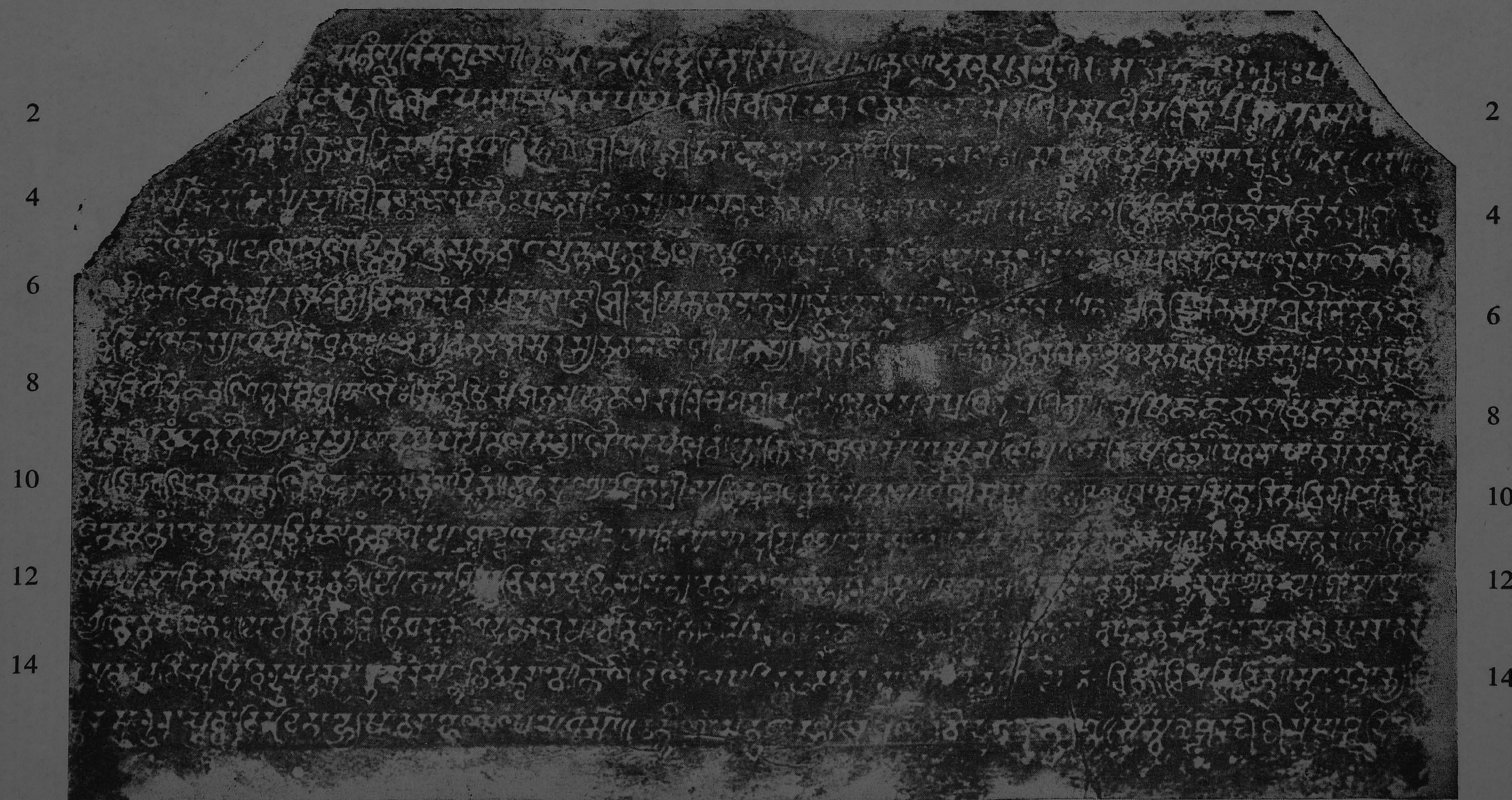
Gōvinda [rāja] *married* Dēyikā

---

[1] The import is that even as Vatsarāja was like a *rājahaṁsa* in the lotus pond, which was the circle of his feudatories, his queen was like a *rājahaṁsī*.

[2] In the context in which it occurs, *dēva-drōṇi* may be interpreted as the valley of the goddess Śaṅkarādēvī. It is likely that the valley was donated to the goddess by the two *śrēshṭhins*.

SAKRAI STONE INSCRIPTION OF GOVINDA, SAMVAT 55



SCALE : One-third

It is thus clear that, while Bhandarkar was right in identifying the Vigraharāja of our inscription with Vigraharāja of the Harsha inscription of V. S. 1030, he was wrong in suggesting the identity of Vachchharāja with Vatsarāja, the paternal uncle of Vigraharāja II. Vachchharaja was, on the other hand, the son-in-law of Vigraharāja probably belonged to some local ruling house of of the Śēkhāvāṭī region. Bhandarkar did not read the name Govinda occurring at the end of line 4 of our inscription and he, therefore made Dēyikā (which name he wrongly read as Dayikā) the queen of Vachchharāja himself. In truth, he was her father-in-law and she was the queen of his son Gōvinda[rāja].

Commenting on our inscription, Dasharatha Sharma observes[1] that "as Vigraharāja's successor Durlabharaja II was on the throne of Śakambharī in V. 1053, Vigraharāja of the Sakrai inscription must be identified with Vigraharaja III and the omitted figures regarded as 11 instead of 10". Not only does this suggestion militate against paleographical considerations, but also ignores the fact that our inscription refers to Vigraharāja in the past tense, making it clear that he was no longer alive at the time of the engraving of the inscription. The intended date of our record is, therefore, V. S. 1050 and not V. S. 1155 as suggested by Dasharatha Sharma. Since Dēyikā is stated to be the *rājñi* of Gōvindarāja, it is obvious that the latter was ruling over some territory, probably in the Śēkhāvāṭī region, as a feudatory of the Chāhamānas.

The antiquity of the temple of Śaṅkarādēvī is attested to by another inscription[2] from Sakrāī. This beautifully engraved inscription, the date given in which is a subject of controversy. Bhandarkar reading the numerical symbols as [V. S.] 879 (822 A. D.) and Dr. Chhabra reading them as [V. S.] 699 (642-43 A. D.), records the construction of a *maṇḍapa* in front of (the temple) of the goddess Śaṅkarādēvī by an association composed of eleven memcers, all of whom were *śrēshṭhins.* On grounds of palaeography, the inscription is to be assigned only to the middle of the 7th century A. D. and since it records the construction of a *maṇḍapa*, it follows that the temple itself was in existence from earlier days. Verse 14 gives the name of the place, in which the temple was located, as Ghōshāyi [kā ?].

The name of the person who renovated the temple and made a grant of the village Drōṇaka to the goddess is given in line 11 (verse 14) as Dēyinī It is tempting to suggest that Dēyinī is only another form of the name Dēyikā, borne by the queen of Gōvindarāja. But, verse 8, by stating that Dēyikā's praise was being sung by heavenly bards in the palace of Indra, seems to suggest that she was not alive at the time of the engraving of the record. It is possible that Dēyinī was the daughter of Gōvindarāja and Dēyikā ?

The reference, in our inscription, to **Pūrnatallakapura** is of considerable importance. While Bhandarkar[3] and A. K. Vyas[4] believed that Pūrṇatalla, occurring in the Bijholia inscription of Chāhamāna Sōmēśvara[5] was the name of an early ruler of that dynasty, Dasharatha Sharma is of the opinion that is a place-name represented by modern Puntala in the Jodhpur State. The name of the place as given in our inscription is Pūrṇatallaka. The suffix *ka* could mean, on the one hand , that it was founded by or named after king Pūrṇatalla or that it was a smaller town named after the bigger and more famous Purṇatalla.

TEXT[6]

[Metres: Verses 1-2 : *Āryā*, Verses 3-4, 7, 10-14, 16 and 19 *Anushṭubh* ; verses 5-6, 9, 17-18 *Vasantatilakā*; verse 8 *Śārdūlavikrīḍitā*; verse 15 *Rathōddhatā*].

1............[ja]yati muni-manuja-gītaḥ sa[rabhasa]ṁ nirddārit-ārirāya(yō) yāḥ (yaḥ) ||
[1*] Kvana(ṇa)d-uru-nupura-mukharaḥ sa[lastambha]-lamchchhanaḥ pa.....................

---

[1] *Early Chauhān Dynasties*, p. 37.
[2] Above, Vol. XXVI, pp. 27-33 and plate.
[3] *Bhandarkar's List*, No. 344.
[4] Above Vol. XXVI, P. 91.
[5] Ibid..pp. 84 ff. See p. 103, text line 6, verse 12 where the reading given is *Pūrṇatallē* (*llo*) *nripas-tataḥ* .
[6] From impressions.

2 ∪ – ∪ ∪ ∪ kshmair-iva sphurad-vikaṭa-pannagā Malayapādapa-śrīr=īva | suratna-kaṭak-ōjva(jjva)lā Suragirēs=taṭī sannibhā-pra – ∪ ∪ bhṛid-āśra[yā] ∪ ∪ ∪ – ∪ – [||2||*]

3 ....hit-ānīkaḥ śaktimān-vivu(bu)dh-ārtti-hṛit [| *] śrīmad-Vigraharājō=bhūch= Chāhavāṇo Guh-ōpamaḥ ||[3*||] Sad-vṛitta-vaṅśa(vaṃśa)-prabhavā sāddhv-agu.. rā|| (|) tasy.......

4 Narmmad=ēv-āti-Narmmadā ||[4*||] Śrī-**Vachchharāja**-nṛipatēḥ prahat-āhitasya sāmanta-chakra-kamal-ākara-rājahaṁsī [|*] sā=jījanad-vijita-śatru=jan-ōrjjittaṁ **śrī-Gōvinda-[rāja]** ∪ ∪ – ∪ ∪

5 rāja=lōkaṃ(kam) ||[5*||] Hēlā-dalad-vikaṭa-kumbha-kavāṭa-mukta-muktāphal-ōchchalita-visphurit-āntarikshaṃ | yēna kvaṇan=mṛidu-jāla-prachal-ālimālam-ālōḍhitaṁ śa[sa]∪ ∪ ∪ – ∪

6 līlāṁ (lam) ||[6*||] Dēva-karmma-ratā nityaṁ vinatānāṁ vara-pradā | rājñī śrī-**Dēyikā**-kāntā tasy=ābhūd=dēvat-ōpamā ||[7*||] Kō dānēna na pūritaḥ pratidiśam kasy-āśrayō nō-nvataḥ kō [vā] – ∪ ∪ – ∪

7 nirvṛitim=alaṁ kasy-ādhayō nō dhutāḥ | ity=ēvaṁ Tṛi(Tri)dāśēśvarasya bhavanē jēgīyatē=syāś=chiraṁ chittraṁ chā[raṇa]-chakrakair-virachitaṁ Chandr-āvadātaṁ yaśaḥ ||[8*||] Asty=unnatai[s*]-sura-gṛihaiḥ ∪ ∪ -- ∪ -- -- [nā]

8 nā-vidhair-dvija-vaṇig-vara-vēśma-jālaiḥ | sat-[1]śrēshṭhi-saṁśṛita-mahājana-sannivēśaṁ śrī-**Pūrṇṇatallaka**-puraṁ prathitaṁ pṛithivyāṁ(vyām) ||[9*||] Srē(śrē)shṭhi-Jajjaka srē(śrē)shṭhi-Jayamāttrayō[r] . i ....

9 pitam=idaṁ dēva-drōṇyāḥ [|*][2] Ramya-pādapa-paryaṁta-latā-vyālōla-pallavaṁ || kōkil-ākula-saṁghushṭha-malli-mālā-nishēvitaṁ(tam) || [10*||] Pavan-āpāta-saṁbhrānta-qirjjharā......

10 taṁ(tam) || (|) śikhali(ṇḍi)-kēk-ākulitaṁ hari-hārīta-nāditaṁ(tam) ||[11*||] Vṛi(Bṛi)ha[d*]-drōṇy-āśritaṁ śrīmat-Siddha-Gaṁdharvva-saṁstutaṁ | saudhaṁ śri-Śaṅkarādēvyāḥ purā kēn-āpi kāritaṁ(tam) || [12*|| [Vidīrṇṇa-kūṭa-śikha[raṁ].....

11 ṭit=ēshṭakaṁ | dēvyās=tan-mandiraṁ jātaṁ kāla-yōgāch=chal-āchalaṁ(lam) ||[13* ||] Tayōr=nniyōgē Dēyiṇyā sthānē [Ghōshāyi]....[3] | tad-āyatanaṁ bhūyāḥ kāritaṁ ruchimattaraṁ(ram) ||[14*||] Jīvitaṁ ka ∪ ∪ — ∪ — ∪

12 sampadō=titaralās=taraṅgavat | yauvanāni su-chiraṁ na dēhinām=ity-aētya jāgatō= hy=anityatāṁ(tām) ||[15*||] Yasyāś=cha pita(tṛi)-mātṛibhyām=ātmana[ḥ] puṇya-vṛiddhayē | grāmō **Drōṇaka**-[saṁjñaś=cha] [Dē]y-

13 ṇyā ch=ātra dāpitaḥ ||[16*||] Yāvat-k[Sh*]itiḥ kshitidharā[ḥ] Kshaṇadākaraś=cha yāvat-kshiṇōti timiraṁ Ravir=aṁśu=jālaiḥ -- -- ∪ -- ∪ ∪ ∪ -- ∪ ∪ vapra-nṛitta-matt-āṁganā-mukhara-nūpura-rāva-ramyaṁ(myam) ||[17*||] — — ∪ —

14 nda-makaranda-visarppi-vi(bi)ndu-maṭṭa-bhramad-bhramara-saṁjña-vivṛiddha-rāvē ||(|) kāle vilōla-pa ∪ rūbha ∪ -- ∪ -- -- dēvālaya[ṁ] ∪ ∪ ohitaṁ ruchimad-vichittraṁ (tam) ||[18*||] Sthānēn=ābhyarthitē. ...

15 shkara-sūnunā pūrvvā virachitā hy=ēshā Varāhēṇ=ālpa-mēdhasā ||[19*||] utkīrṇā sūtradhāra-Śīlagaṇēna Vōddaka-[pu]ttrēṇa || **Sasva(mva)tśa(sa)ra 55 Māgha Śudi 5** [||*][4]

---

[1] Read *sach-chhrēshṭhi°*

[2] After verse 9 and upto this,the text is in prose.

[3] Could the three worn out letters be *°k-āhvayē* ?

[4] A symbol for *siddham* is engraved at the end.

No. 55.—VASAI STONE INSCRIPTION OF ANANTADEVA II, SAKA 1120

(*1 Plate*)

V. B. KOLTE, NAGPUR

The present inscription was discovered in February 1970 while digging a pit for fixing an electric pole in front of the Trivikrama temple in the compound of the fort of **Vasai in the** district of Thana (Maharashtra). I am thankful to Shri V.G.Khobarekar, Director of Archives, Government of Maharashtra, for supplying excellent estampages of the inscription and for permitting me to edit the same. I am thankful to Dr. V.V.Mirashi also for his valuable help and guidance in deciphering the inscription.

The stone slab on which the inscription is engraved is 75 cm in length and 34 cm in height. On the upper part of the slab are carved in relief the figures of the Sun, the Moon and an auspicious pot (*kamaṇḍalu*). On the lower side of the slab the figure of a cow with a calf sucking its milk has been carved in relief in a rectangle measuring 21 cm in length and 14 cm in width. The actual inscription has been engraved in the middle part and occupies a space measuring 46 cm × 34 cm. The inscription is very badly damaged. Many letters have been lost and many more are indistinct. It is therefore very difficult to decipher the whole inscription. The inscription contains twenty lines in all, but I could decipher the first eight lines successfully with the help of the records hitherto published. The information contained in those lines is very important since it throws some new light on the history of the Śilāhāra dynasty to which the record belongs.

The **characters** are Nāgarī and belong to the northern variety of the alphabet. *Pṛishṭhamātrās* have been used extensively to denote the medial *ai* and *au*. As regards **orthography**, consonants following *r* have been doubled e.g. *pravarttamānē* (l.2) *saṁvatsarāntarggata* (l.3), *mārggaśira*, etc.

The **language** is Sanskrit. The word *pēṇḍhiā* in lines 15, 16 and 17 would show that the inscription contains a few lines or at least a few words in Marāṭhī. The words *Śaku saṁvatu* are Marāṭhī forms of the Sanskrit words *Śaka Saṁvat*. The correctness or otherwise of the Sanskrit language cannot be ascertained since the full text of the inscriptions could not be deciphered. However, the use of long *vī* in place of short *vi* in the word *vīṁsaty-adhikēshu* in line 2 is incorrect.

The record commences with the auspicious expressions *śrī-svasti jayaś=ch=ābhyudayaś=cha* which are found in almost all the records of the Śilāhāras of Northern Koṅkaṇ. The **date** of the inscription as given in the first four lines is **Monday, the eighth** *tithi* **in the dark half of the Mārgaśīrsha month of the expired Śaka year 1120,** the cyclic year (*saṁvatsara*) being **Kālayukta**. The year 1120 has been mentioned in words as well as in figures. **The** given details of date correspond to **23rd November 1198 A.D.**[1]

[1] [The day of the dark fortnight referred to in the inscription is *15*. Therefore the details correspond to Monday, the 30th November, 1198 A.D.—Ed.].

In line 5 the king **Anantadēva** is introduced and bears the titles *samasta-rājāvalī-virājita mahārājādhirāja paramēśvara.*

The names of the ministers during the reign of Anantadēva II occur in lines 7 and 8. If my readings are correct, it may be said that Vrīhima Prabhu[1] was the Chief Minister and Vādima Prabhu, the Commander-in-Chief. In lines 12 and 13 the names of certain other persons can be read as Mālupai Prabhu and Dāḍhikā Mālu. Probably they were the donees. The object of this donation cannot be ascertained since the rest of the record is badly damaged. The word *pāvi* in lines 16 and 17 is not found in either Sanskrit or Marāṭhī dictionaries. From the context it seems to have the meaning of a field. The next word *pēṇḍhiyā* in lines 15, 16 and 17 is the plural of the Marāṭhī word *pēṇḍhi* which means a bundle. It appears that from each of the two fields belonging to certain persons a right to have one thousand bundles of grain was given to somebody.

The record does not mention the dynasty to which this Anantadēva belonged nor does it give the name of any of his predecessors. But in view of the provenance of the record and the manner in which the king is introduced, Anantadēva may be taken to have belonged to the Śilāhāra dynasty of Northern Koṅkaṇ. But the only hitherto known Śilāhāra Anantadēva ruled almost a century earlier than the date of the present record.[2] Therefore, the importance of the epigraph under review lies in the fact that it reveals the existence of a second Anantadēva in this family in 1198 A.D,, and he may be called Anantadēva II.

The Śilāhāra kings before Aparāditya II styled themselves as *mahāmaṇḍalēśvarādhipati* or *mahāsāmantādhipati* which shows their feudatory status. It was only Aparāditya II who first adopted the title *Mahārājādhirāja*[3] and Anantadēva II of the present inscription continued its use. Besides this, Anantadēva used the title *paramēśvara* also. This may suggest that during the period of Aparāditya II, the Śilāhāra kings became independent and during the reign of our Anantadēva their power rose still higher.

There is also no doubt that Anantadēva II of our present record was occupying the throne sometime after Aparāditya II for whom we have dates in the Śaka years 1106, 1107 and 1108[4] and before Aparāditya's son Kēśidēva II of whom there are inscriptions dated in Śaka 1125[5] and 1161.[6] Now it may be surmised that probably Anantadēva II was the younger brother or the elder son of Aparāditya. He may have succeeded Aparāditya and after his death, sometime between Śaka 1120 and 1125, Kēśidēva II may have occupied the throne.

The record ends with the usual inprecatory verse *svadattāṁ paradattāṁ vā* etc., which shows that the record is complete. It also shows that gift of some land was made to the donee or donees by the King Anantadēva II.

---

[1] In line 12 the same appears as *Humi Prabhu.*

[2] Cf. above, Vol. XXIII, pp. 277-78 ; *Ind. Ant.*, Vol. IX, pp. 33-35; and *Ind. Cult.*, Vol. II, pp. 420-11.

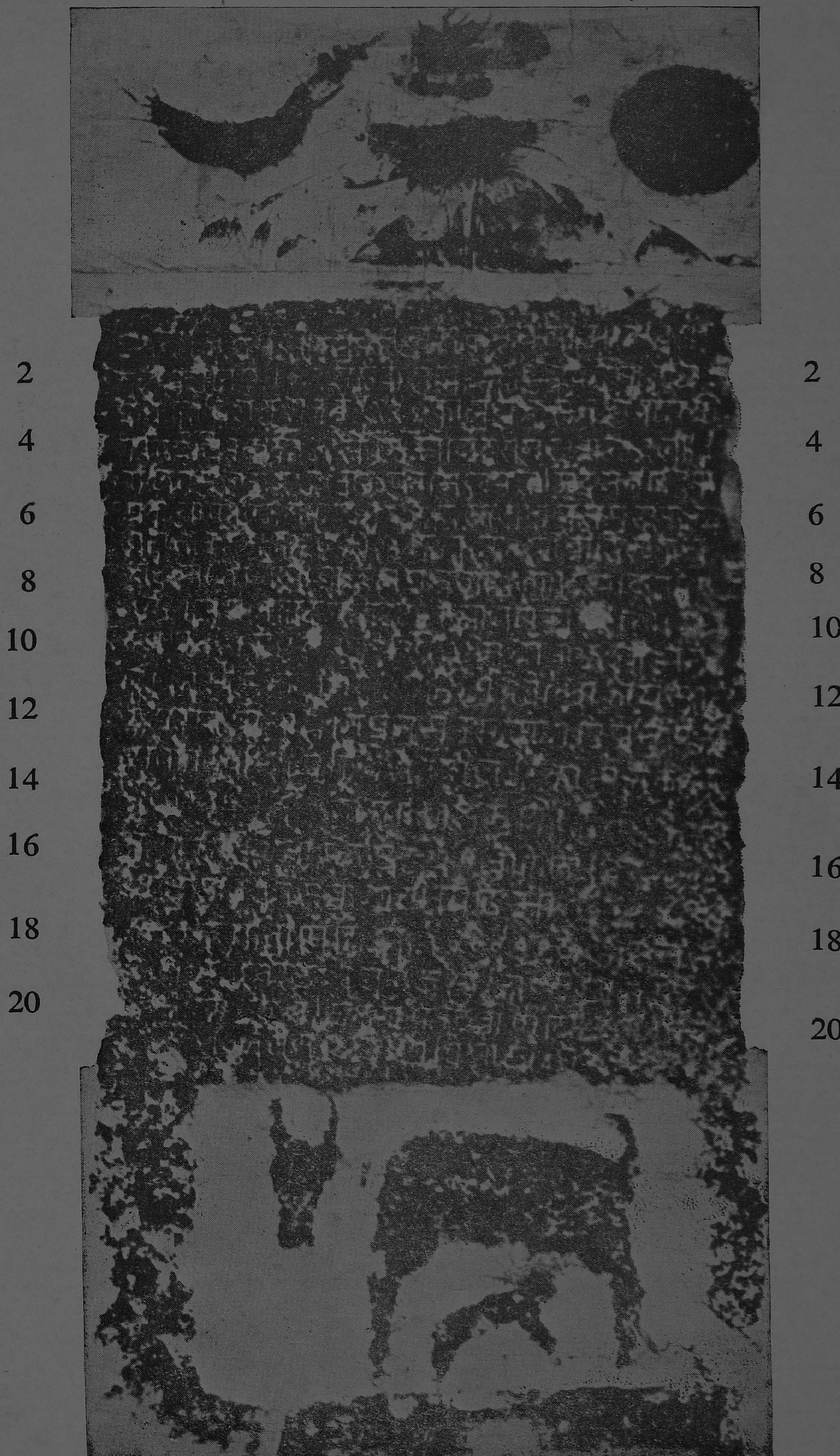
[3] *Prāchīna Marāṭhī Kōriva Lēkha* (Tulpule), p.83.

[4] *Ibid.*, pp. 72-84; *Ind Cult.*, Vol. II, p. 416.

[5] *Bom. Gaz.*, Vol. 1, pt. ii, p.20, note 3.

[6] *An. Bh. Or. Res. Inst.*, Vol. XXIII, pp. 89-102.

VASAI STONE INSCRIPTION OF ANANTADEVA II, SAKA 1120



SCALE : One-fourth

TEXT

1 [श्री] स्वस्ति जयश्चाभ्युदयश्च शकनृपकालातीतसं-

2 वत्सरशतेषु एकादश(शे)षु वीं(विं)शत्यधिकेषु प्रवर्त्तमाने य-

3 त्रांकतोपि शकुसंवतु ११२० कालयुक्तसंवत्सरांतर्ग्गं-

4 त मार्ग्गशिर वदि [८] सोमे [।*] अद्येह समस्तराजावलीवि-

5 राजित महाराजाधिराज परमेश्वर श्रीमदनंतदेवरा-

6 यकल्याणविजयराज्ये तथैतत्प्रसादावाप्तसमस्तराज्य-

7 चिंताभार(रं) समु[द्व्ह]ति महामात्य[प्रोटि] श्री[व्रीहिम]प्रभु

8 [म*]हादलाधिपति श्रीवादिमप्रभुपै इत्यादि श्रीकरणे

9 वर्त्तमाने सति . . . . पुर भांडारि अ . . . .

10 . . . . विप्राय महाराज श्रीअनंत-

11 देवेन महाराजाधिराज . . . .

12 य महामात्यहुमिप्रभुसुतस्य [आनु] पै प्रभु .

13 . . . . . . अमात्यपुत्रश्रीदाटिकामालुका[य]

14 . . . . स्याय मुक्तो कृता.

15 . . . . पेंढिआ सहस्रद्वयं [य]त्रांकतोपि [२०००]

16 . . [मालु प्रभु] सत्क पावी पेंढिआ १००० इ

17 . . . . सत्क पावी पेंढिआ १००० इय

18 . . . . ।। व(ब)हुभि[र्व्वसुधा भुक्ता] राजभि: सग–

19 . . . . . . । स्वदत्तां परदत्तां वा यो [हरेत वसुं]–

20 धरां [।*] षष्ठि वर्षसहस्राणि विष्ठायां जा[यते कृमिः ।।]

No. 56—SEVEN INSCRIPTIONS OF THE CHALUKYAS OF BADAMI

K. V. Ramesh and S. S. Ramachandra Murthy, Mysore

The seven inscriptions edited here with the kind permission of the Chief Epigraphist, Mysore, were all discovered in the Tadpatri taluk, Anantapur District, Andhra Pradesh during the years 1958-60. They will be referred to hereunder as A-G for the sake of convenience. All the seven inscriptions are in early Telugu-Kannaḍa characters, palaeographically assignable to the 8th century A.D. and their **language**, barring G which is in Kannaḍa, is Telugu. All these inscriptions belong to the period of the Western Chalukyas of Bādāmi and to the reigns of three emperors of that dynasty viz., Vinayāditya (A and B), Vijayāditya (C-E) and Kīrtivarman II (F and G).

As regards **palaeography,** the characters in the seven records under study are generally comparable to those in the Turimeḷḷa inscription[1] of Vikramāditya I, the Kottūru inscription[2] of Vijayāditya and the Tippalūru inscription[3] of Vikramāditya II. Attention may be drawn to the occurrence of initial *a* in A-D and F, initial *ā* in C and G, initial *i* in all the seven records, initial *u* in B, initial *ū* in F and G, initial *e* or *ē* in B-D and F and initial *o* in F. The forms of *ṟ*, both as superscript and subscript, and of *ḷ* are note worthy in that they exhibit certain earlier as well as later features. The letter *y* occurs in A in two forms, in one case the tripartite formation having no loop and in the other the letter having a developed loop. The subscript *m* shows the transitional stage of its later development in D in line 10.

As regards **orthography** the inscriptions, most of them indifferently engraved, are not wanting in errors of commission and omission. There are quite a number of words of lexical interest. The most important orthographical feature is the usage of class nasal in some cases and its replacement by the *anusvāra* in some others, and indiscriminate intermixture of *ṟ* and *r*, e.g., *Ḷēṁrurāju* for *Ḷēnṟurāju* (A line 7) and *Koṁṟūṟu* for *Konṟūru* (A line 8-9). In A the earlier form *nānṟu* (line 13) as well as the later form *nāṇḍu* (line 7) occur. The occurrence of *ikkina* (line 4) and *ichchiri* (line 5) in B shows the transitional stage when palatalization of *k* to *ch* had not become universal. The word *aguḷchu* in C (line 10) in the place of the more grammatical *aguttam* occurring in a similar context in E (lines 26-27) is noteworthy. *Inuvuru*, in the sense of two persons, which is the older form of *iruvnru* occurs in D (line 12). The expression *pulpōgun* in D (line 14) is a mistake for *polpagun* meaning 'be prosperous'. The writing of *mūnṟagu* in E (line 9) as *mūnṟuku* shows the absence of the softening of the older *k*. This can be compared with the Kannaḍa form *akku* (of G line 25).

The inscriptions are of considerable historical in portance. They reveal the names of some hitherto unknown subordinates of the Chalukyas of Bādāmi A (lines 6-7) and B (lines 2-3) reveal the fact that Vāṇarāju was administering Vaṅganūṟ-nāḍu as the feudatory of Vinayāditya. We learn from the three inscriptions of Vijayāditya (C-E) that the same Vāṇarāju continued to administer the same territory referred to in C (lines 3-4) and E (lines 10-11) as a *vishaya*. Inscription F (lines 4-5) introduces Pṛithivī-Vāṇarāju as the feudatory of Kīrtivarman II but does not name any territory over which he was ruling. Inscription G (line 7-10) refers to a feudatory

[1] Above, Vol. XXIX, pp. 160 ff.
[2] Ibid., Vol. XXX, pp. 69 ff.
[3] Ibid., pp. 12 ff.

of the same emperor, Bāṇarājar, as administering Suramaru-vishaya. A, C and E also mention Ḻemṟurāju or Ḻenṟurāju of the Chaḷki family as administering Niṭūru while D mentions Mutturāju of the same Chaḷki family. Inscription G describes the donor Dharaṇappan, son of Irigaṅga, as the ruler of Cheñjōṇe.

The reference to Bāṇas as the feudatories of these three emperors and as local administrators in the Tadpatri region is of historical importance. The history of the Bāṇas goes back to considerable antiquity, their earliest epegraphical reference being found in the Tāḷaguṇḍa inscription[1] of Kadamba Kākusthavarman (C. 450 A.D.). The Bāṇas were a well spread out family and their scions are known to have held sway over different principalities from early times.[2] It is likely that the Bāṇas who were ruling over this territory were subjugated by Pulakēśin II and that, from that time onwards, they became the feudatories of the Chalukyas of Bādāmi.[3] This direct relationship of the Chalukyas and the Bāṇas was for the first time brought to light by the Kotṭūru inscription[4] of the 4th year of the reign of Chalukya Vijayāditya. This inscription also refers to Vāṇarāju as the ruler of Vaṅganūru-vishaya. The name of the chieftain who was present at the time of the making of the grant recorded in the Kottūru inscription was wrongly read as Chappiḷenṟa-raju.[5] A careful study of the facsimile shows that the correct reading of the name is Chaḷki Ḻenṟa-rāju, the chieftain bearing this name being the same as the one figuring in our records A, C and E. Inscription A, which is dated in the 10th regnal year of Vinayāditya, as against the Kottūru inscription which is dated in the 4th regnal year of his successor Vijayāditya, is thus the earliest dated reference to Vāṇaraju as a Chalukya feudatory. The mention of Chaḷki Ḻenṟu-rāju and Chaḷki Mutturāju as the rulers of Niṭūru and Cheñjuṇōna respectively shows that scions of the Chalukya family were entrusted with administrative responsibilities in the Tāḍpatri region during that period.

The gift land in inscription A is referred to as *pañchāśat-kshētra* (lines 9-10) without the mention of any measure like *nivartana* or *maṟutu*. In B the 50 *maṟutu* of gift-land is mentioned as *pannasa* (line 5). In inscription D the gift-land which was probably 40 *maṟutu* in extent is called *pannavīsa* (line 9). In F the 25 *maṟutu* of gift-land is called *pannasa* (line 9) and in the same record Perisāmiyaru is stated to have received a gift of *pannavisa* (lines 25-26), the extent of which is not specified. So also the extent of the *pannavise* gift-land stated in inscription G (lines 16-17) as given to Kaṇavadi is not given. *Pannasa* which also occurs in Kannaḍa inscriptions as *pannāsa, pannasu* and *pannāya* is apparently a *tadbhava* of Sanskrit *pañchāśat*. *Pannavisa* or *pannavise* is similarly derived from Sanskrit *pañchaviṁśati*. The two terms *pannasa* and *pannavisa* have therefore been interpreted elsewhere[6] to mean that the recipient of the *pannasa* or *pannavisa* land was to enjoy 50 or 25 per cent respectively of the income from such gift-land. We differ from this interpretation. In some early inscriptions from Karṇāṭaka the gift-lands measuring *pañchāśat nivartana* and *pañchaviṁśati-nivartana* are mentioned. In course of time the term *nivartana* as a land measure became less popular and was replaced by local measures such as *mattar*, etc. In inscription A itself we have the instance of the gift-land being merely referred to as *pañchāśat-kshētra* (lines 9-10). It is likely that when, in course of time, *pañchāśat* and *pañchaviṁśati* became corrupted into *pannasa* and *pannavisa*, they came to denote any gift-land in general, without any reference to the exact measure of the land or lands gifted.

[1] Above, Vol. VII, pp. 24 ff.

[2] *JIH.*, Vol. XXIX, pp. 153 ff.

[3] Above, Vol. XXX, p. 70.

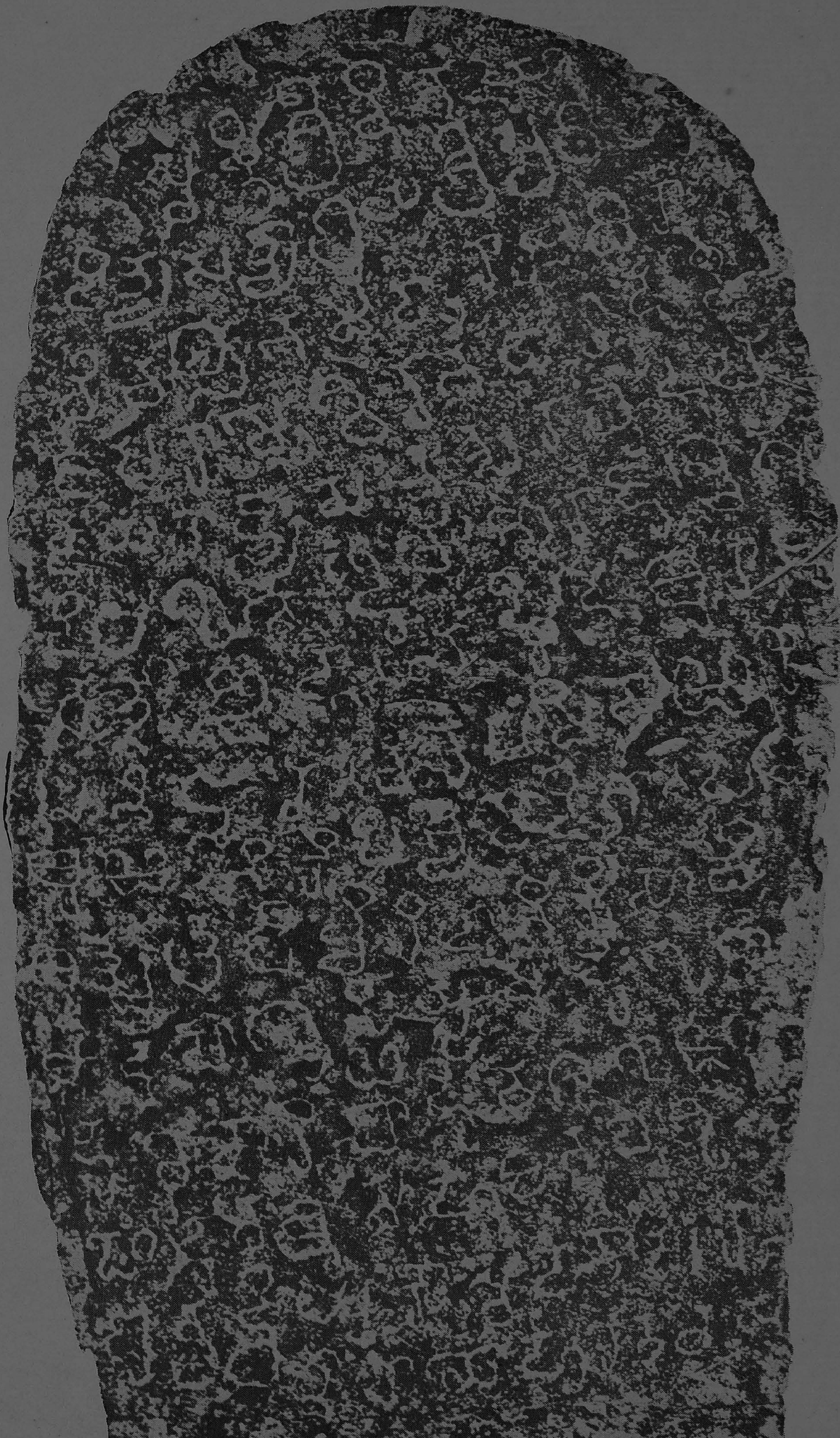
[4] Ibid.

[5] Ibid., p. 71, text, line 3.

[6] D. C. Sircar, *Indian Epigraphical Glossary*, s.v.

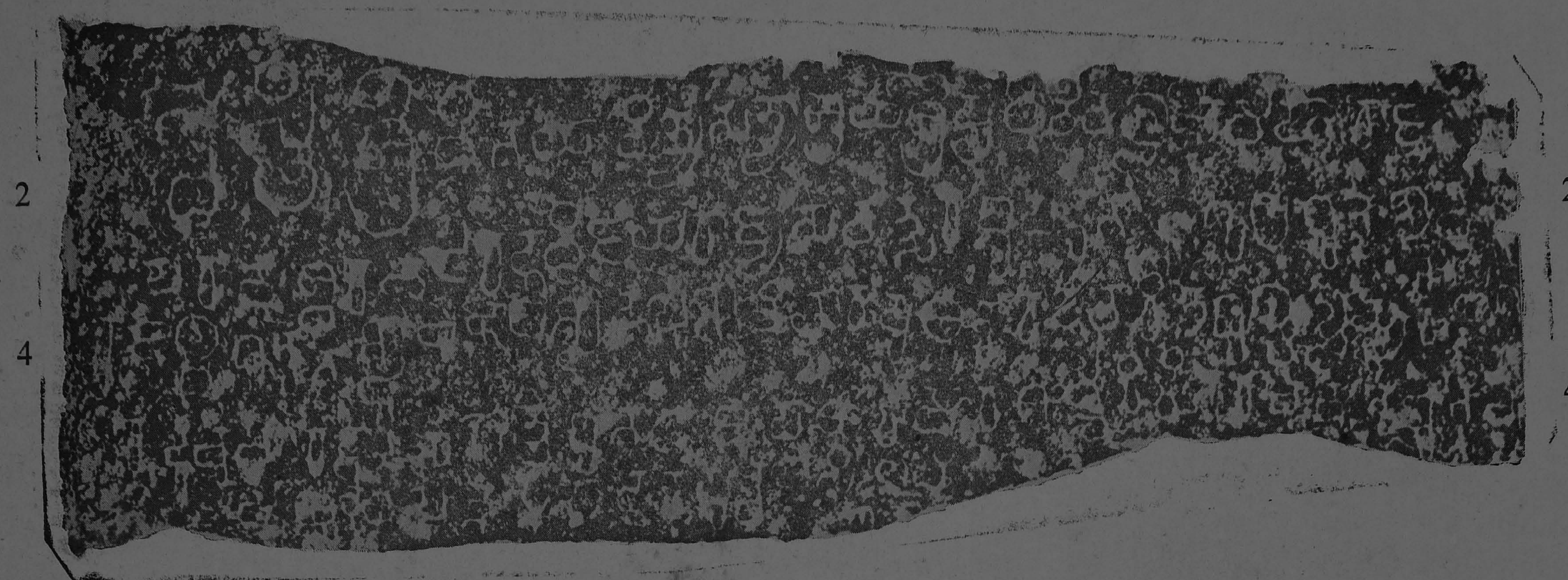
SEVEN INSCRIPTIONS OF THE CHALUKYAS OF BADAMI

VIRAREDDIPALLE INSCRIPTION OF VINAYADITYA, YEAR 10



SCALE : One-sixth

IGADURU INSCRIPTION OF VINAYADITYA, YEAR 14



SCALE : One-sixth

The seven inscriptions are edited with their texts below.

A—Vīrāreḍḍipalle Inscription of Vinayāditya, Year 10

This inscription[1] was found engraved on a stone in a field to the west of the village which is a hamlet of **Kamalapāḍu.** This record refers itself to the **10th regnal year of Vinayāditya Satyāśraya** who is endowed with the usual imperial titles of the rulers of his family Since he is known to have ascended the throne some time in 681 A.D., this epigraph could be assigned to **690-91 A.D.** As pointed out above the inscription refers to Vāṇarāju as the ruler of Vaṅganūr-nāḍu (lines 6-7).

The **object** of the record is to register the grant of a piece of land measuring 50 (*panchāśat-kshētra*) by Chaḷki-Ḷēmṟurāju to Varachāmi-pāṟa (i.e., the *brāhmaṇa* named Varachāmi) of **Komṟūru.** The gift land was situated to the west, obviously of **Niṭūru.** Then follows a list of witnesses which included the *nāḍu* and the *mahājana* (line 13). The record ends with the imprecatory verse *Svadattāṁ,* etc., which is, however, left incomplete.

As has been pointed out above, this inscription contains the earliest reference to Vāṇarāju. Of the geographical names occurring in this record, viz., **Vaṅganūr-nāḍu, Niṭūru, Komṟūru, Muḷupāl** and **Muḷuṁgu,** the first one is represented by the territory in and around the present-day village Vaṁganūru in the Tadpatri taluk. Niṭūru is the same as modern Niṭṭūru the find-spot of the inscription C. We are unable to locate the remaining place names on a modern map.

TEXT[2]

1 Svasti [||*] Śrī-**Vinayā-**
2 **ditya-Satyāśraya**-śrī-Pṛithi-
3 vīvallabha Mahārājādhirā-
4 ja parā(ra)mēśvara-bhaṭa(ṭā)rā(ra)ḷa [vi]-
5 jaya-rājya-**saṁvatsaraṁbuḷ pa-**
6 **di agunēnḍu** Vāṇarājul-**Vaṁga-**
7 **nūr-nnāṇḍ**=ēḷan Chaḷki-Lēmṟuraju-[3]
8 1 **Niṭūran** Vara[chā]mi-pāṟa **Ko[ṁ]-**
9 **ṟuṟēniki** paśchima-diśāna pañchā-
10 śat-kshētraṁb=ichchiri [| *] dāniki sākshi
11 **Muḷupāl**-Mu[tthi]yya **Muḷuṁgu I-**
12 ḷuñchadāri-bōḷu Vaśagāṟa-
13 bōḷu nānṟu mahājanaṁbu [śubhaṁ]-
14 bu vṛiddhiyuṁkā [| *] Sva-datāṁ(ttāṁ) **para-da-**
15 ttāṁ vā yō harēta vasu[4]

[1] *A.R.Ep.*, 1958-59, No. B 26.
[2] From inked estampages.
[3] This name has not been read in the above *A. R. Ep.*
[4] The text stops here.

B.—Igaḍūru Inscription of Vinayāditya, Year 14

This record[1] was found engraved on a stone in the *vaṅka* on the way to **Baṇḍārlapalle.** It refers itself to the **14th year of the reign of Vinayāditya** and hence it may be assigned to **694-95 A.D.** As in the case of A this record also endows Vinayāditya with the usual imperial titles (lines 1-2) and refers to the same Vāṇarāju as the ruler of Vaṅganūr-nāḍu (line 3). It is further stated that Baṇḍaḷa Peṇachiyāru was administering **Puḻanūr** (lines 3-4).

The **object** of the record is to register the grant of 50 *maṟutu* of land measured by *rāchamāna* as *pannasa* to Kumāra-śarma of Bhāradvāja-sagōtra, who is described as *uñcha-pāṟa*, by Mallayaru, the younger brother of Peṇachiyāru, who was at that time administering Igaḍūru.

This inscription is related to the Kottūru inscription, the donee Uñchapāṟa Kumāra-śarma also figuring in the same capacity in the later record. While in the present epigraph the donee receives 50 *maṟutu* of land as *pannasa* from Mallayaru, he was given, according to the Kottūru inscription, 50 (not 80 as understood by the editor)[2] *maṟutu* of land at Peṇukapaṟuti as *pannāsa* by Pūllamakki Bōḷa Kaṇamayāru.

The geographical names occurring in this inscription are **Vaṅganūr-nāḍu,** already discussed, **Puḻanūr** and **Igaḍūru.** While Igaḍūru is the same as the village which has yielded this inscription, we are unable to identify Puḻanūr which was being administered by Peṇachiyāru, the elder brother of the donor.

TEXT[3]

1 Svasti [||*] Śrī-**Vinayāditya**-Satyāśraya-śrī-Pṛithvīvallabha-Mahārāja-

2 Paramēśvara-bhaṭāraḷa vijaya-rājya-saṁvatsarambu **padunālugu agunēṇḍu** Vā[ṇa]-

3 rājul=**Vaṁganūr-nāṇḍu**[4] ēḷa Baṇḍaḷa Peṇachiyāru[5] **Puḻanūr**=ēḷa vāri tambul=Mallayaru **Iga[ḍū]-**

4 **r**=ēḷuchu Bhāradvāja-sagōtrambuna Uñcha-pāṟa[7] Kumāra-śarmmari[k=i*]kkina rācha-mānambuna ē-

5 [bhadi] maṟuturlu pannasa udaka-pūrvvaṁ chēsi ichchiri [||*]

C.—Niṭṭūru Inscription of Vijayāditya, Year 2

This inscription[8] is engraved on a stone in a field belonging to Nārāyaṇareḍḍi to the west of the path leading to Kottapalle from Niṭṭūru near Guḍipāḍu. It is dated in the 2nd regnal year of the *prathama-rājya* (line 3) of **Vijayāditya-Satyāśraya** who receives the usual titles (lines 1-2). Of these *mahārājādhirāja* is split and written as *mahārāja-adhirāja* (lines 1-2). The expression *prathama-rājya,* which defies easy interpretation, seems to merely allude to the pre-eminence of the emperor's reign. Since Vijayāditya is known to have ascended the throne in 696 A. D., the present record may be assigned to 697-98 A.D. Hitherto the Kottūru inscription dated in the 4th regnal

---

[1] *A.R.Ep.*, 1959-60, No. B 5.

[2] Above, Vol. XXX, p. 70.

[3] From inked estampages.

[4] The name of this division has been wrongly read as *Gaṅga Rēnāṇḍu* in the *A. R. Ep.*, 1959-60, No. B 5.

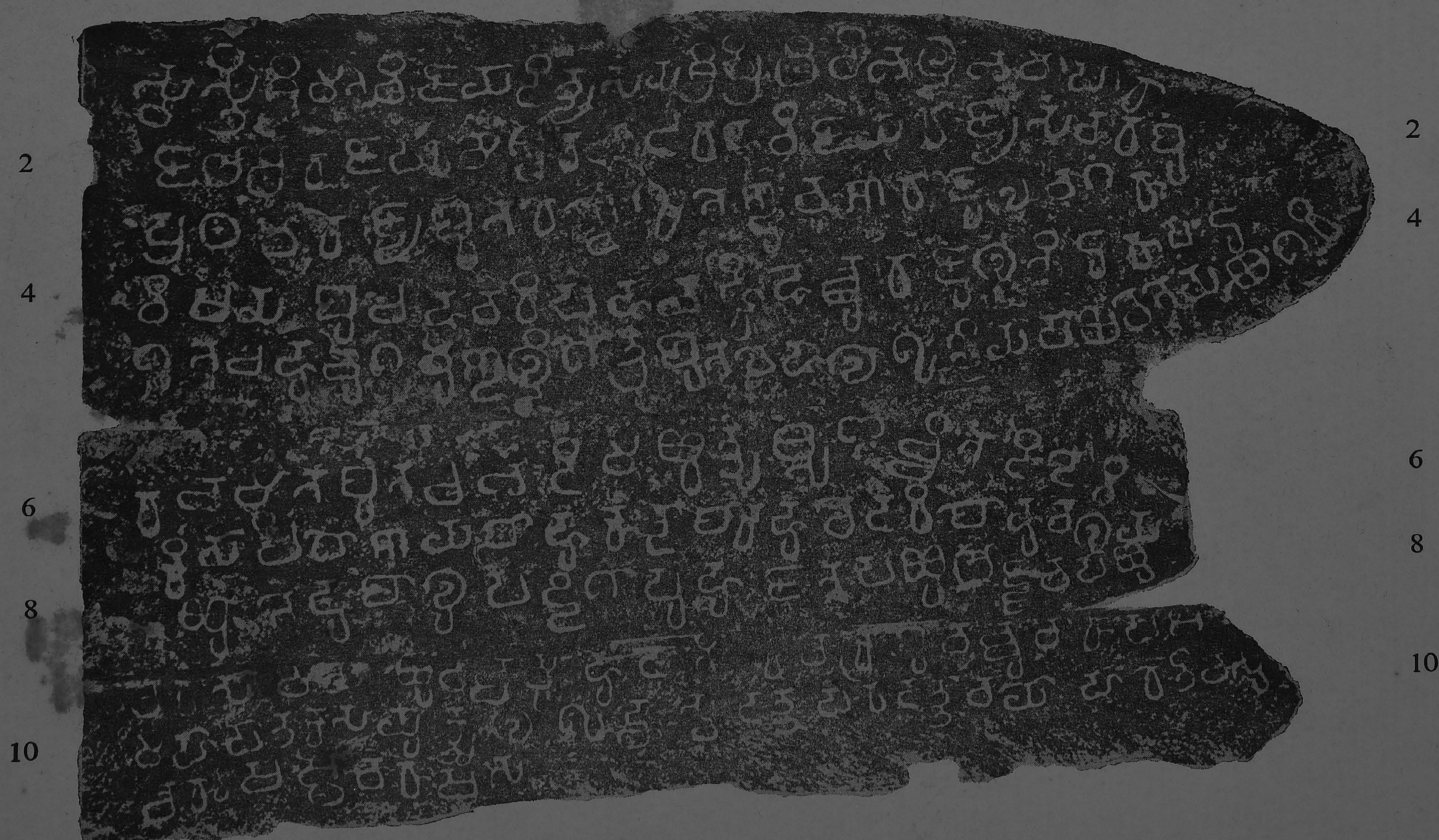
[5] This name has been read as *Pendadiyaru* in the above report.

[6] This has been read as *Puṟanūru* in the said report.

[7] This has been read as *Uja-pāṟa* in the above report. It may be mentioned here that the Kottūru inscription also refers to the donee as *Uñcha-pāṟa*.

[8] *A. R. Ep.*, 1959-60, No. B 10.

NITTURU INSCRIPTION OF VIJAYADITYA, YEAR 2



SCALE : One-seventh

CHANDANA INSCRIPTION OF VIJAYADITYA, YEAR 2

SCALE : One-nineth

year was the earliest record of this ruler from the Telugu country. The present inscription and inscription D which are dated in the 2nd regnal year thus become the earliest dated records of this ruler as yet discovered in the Telugu region.

As is the case with A and B this inscription also refers to Vāṇarāju's (line 3) rule over the Vaṅganūru region which is herein denoted as *vishaya* (*nāṇḍu* in A and B, lines 6-7 and 3 respectively). Chaḷki Ḻenṟurāju, who also figures in A, is mentioned here as ruling from his headquarters at Niṭūru (line 4).

The purpose of the record is to register the grant of 50 *maṟuttu* of land measured by *rāchamāna* to Venaya-ṟeṁgari who was probably the son of Guṇḍiya-pāṟa of Vēḷāḷa of Gamuṇḍalli-gōtra, which is probably a corrupt form of Kauṇḍinya-gōtra, by Chaḷki-Ḻenṟurāju when he was ruling from Niṭūru.

The grant portion is followed in lines 6-8 by a list of names of witnesses. In lines 8 and 9 are given the names of four persons who are to be the protectors (*kāpuḷu*) of the grant-land (*paṭṭu*). Lines 9 and 10 contain an imprecatory passage in Telugu followed in lines 10 and 11 by the well known stanza *Svadattāṁ*, etc., which is left incomplete as in A above.

The two geographical names **Vaṅganūra**-vishaya and **Niṭūru** occurring in this inscription have already been discussed.

TEXT[1]

1 Svasti [||*] Śrīman-**Vijayāditya**-saṁya[2]-śrī-Pri (Pṛi)thivībha(va)llabha-Mā(Ma)h[ā] rā-

2 ja-adhirāja-Paramēśvara-bhaṭāraḷa vijaya-rājya-saṁvarabuṁ[3]

3 prathama-rājyabuna-**reṇḍ=agunēṇḍu** Va(Vā)ṇarājul **Vagaṁru**[4]

4 vishayabu ēḷa va(vā)ri pa(pā)ḷa Chaḷki-Ḻenṟurājula(l) **Niṭu(ṭū)ru** paṭu-

5 gana(gānu) ēḷuchu Gamuṇḍalli-gōtraṁbuna Vēḷāḷa Guṇḍiya-pāṟa Venaya-ṟeṁgari[ki*]

6 ra(rā)chamāna[ṁ]buna ēbhadi maṟutturlu ichchinadi [|*] dēni-

7 ki sākshi Gōṇaya-bōḷu Kundābākaḷu Vēdari-bōḷu Valaya-

8 ṟu Neḍu-b[ō]lu [|*] paṭṭi-gāpuḷu Janna-pāṟu Ājjava-pāṟu

9 Varasām[i]-pāṟu Vachchamuḷu [|*] dēniki vakrabu vachchuvāru pañcha-

10 mahāpātaka-sa[ṁ]yuktul=aguḷchu [|*] Sva-datta(dattāṁ) para-dattā[ṁ*] vā yō harēti vasu-

11 ndhara(rā)m [|*] shashṭhi(shṭi)[r*] -varu(r)sha-sa[5]

D.—Chandana Inscription of Vijayāditya, Year 2

This inscription[6] is engraved on a stone lying in survey No. 563-D to the east of the village. It belongs to the reign of **Vijayāditya-Satyāśraya.** After the mention of the emperor's name

[1] From inked estampages.

[2] Read *Satyāśraya.*

[3] Read *Saṁvatsaraṁbu*

[4] Read *Vaṁganūru.* The name of this division has been read as *Vaṅgūru-Vishaya* in *A. R. Ep.*, 1959-60, No. B 10.

[5] The inscription stops here.

[6] *A. R. Ep.*, 1958-59, No. B 15.

(line 1), in lines 2-4 the usual imperial titles are mentioned immediately followed by the name of Kattirāju (line 4). This has led to the conclusion that the record belongs to the reign of Kīrtivarman II,[1] of which name Kattirāju is a well known corruption. However, Vijayāditya is only the grandfather of Kīrtivarman II and it will be difficult to explain why he chose to associate his name with that of his grandfather. On the other hand in inscription G (lines 1-6) we find Kīrtivarman II's name associated with that of his father Vikramāditya II which is a well recognised practice. In the case of the present inscription, therefore, we assume that it belongs to the reign of Vijayāditya who may have had the secondary name of Kattirāju which never gained much importance. Like C the present record also is to be assigned to 698 A.D.

As in the case of A, B and C Vāṇarāju figures in this record also as the ruler of **Vaṅganūr-nāṇḍu** (line 6). The **object** of the inscription is to record the grant of a *pannavisa*, measured by *rāchamāna*, to Iraṭṭa-pāṟa of the Kāśyapa-gōtra, who was probably a Sāmavēdin, by a chieftain of the Chaḷki family whose name in all probability was Mutturāju. The gift-land was situated in **Cheñjuṇōna**. We are unable to understand the passage in lines 10-11. The passage in lines 12-13 is again not happily constructed. But the idea seems to be that U-pāṟa and Kavisiya-pāṟa were witnesses to the grant and that they were, on that account given 10 *pannāsa* of land. Lines 13-14 speak of the prosperity of the donor Iraṭṭa-pāṟa, probably with reference to the land granted to him. Kumāra is mentioned as yet another witness (line 14). The inscription was engraved by Kanakasiddhi (lines 14-15), and the letters were written by Rēvaḍi (line 15).

Line 16-17 are engraved on top of the boar figure and the former seems to read *nālvadi-maṟuntru i.e.*, 40 *maṟutu*. It is possible that the land granted to Iraṭṭa-pāṟa, the extent of which is not specified earlier in the record, measured 40 *maṟutu*. Lines 17-19 contain the usual imprecatory passage in Telugu.

As has been pointed out above the reference to Chaḷki Mutturāju shows that scions of the Chalukya family held administrative posts in the Tāḍpatri-region.

The only new geographical name occurring in the record is **Cheñjuṇōna** which is the same as modern Chandana, the findspot of the inscription.

TEXT[2]

1 Svasti [||*] Śrī-**Vijayāditya**-Satyāśraya-

2 Pṛithu(thi)vīvallabha-Mahārā-

3 jādhirāja-Paramēśvara-bhaṭā-

4 raḷ[3] Kattirāju **reṇḍ=agu ēṇḍu**

5 pṛithivi(vī)-rājyambu chēyan

6 Va(Vā)narājul=[**V**]**aṁganūr-nnāṇḍu**[4] ēḷan

7 Chaḷki[5]-Mu [tturā]jul=**Cheñjuṇōna**[6]

---

[1] Ibid., p.8.

[2] From inked estampages.

[3] This has been read in *A. R. Ep.*, 1958-59, p. 9 as *Bhaṭāṛala-Kattirāju* in the sense of 'belonging to the family of' *i.e.*, Kattirāju, belonging to the family of (his grand father) Vijayāditya.

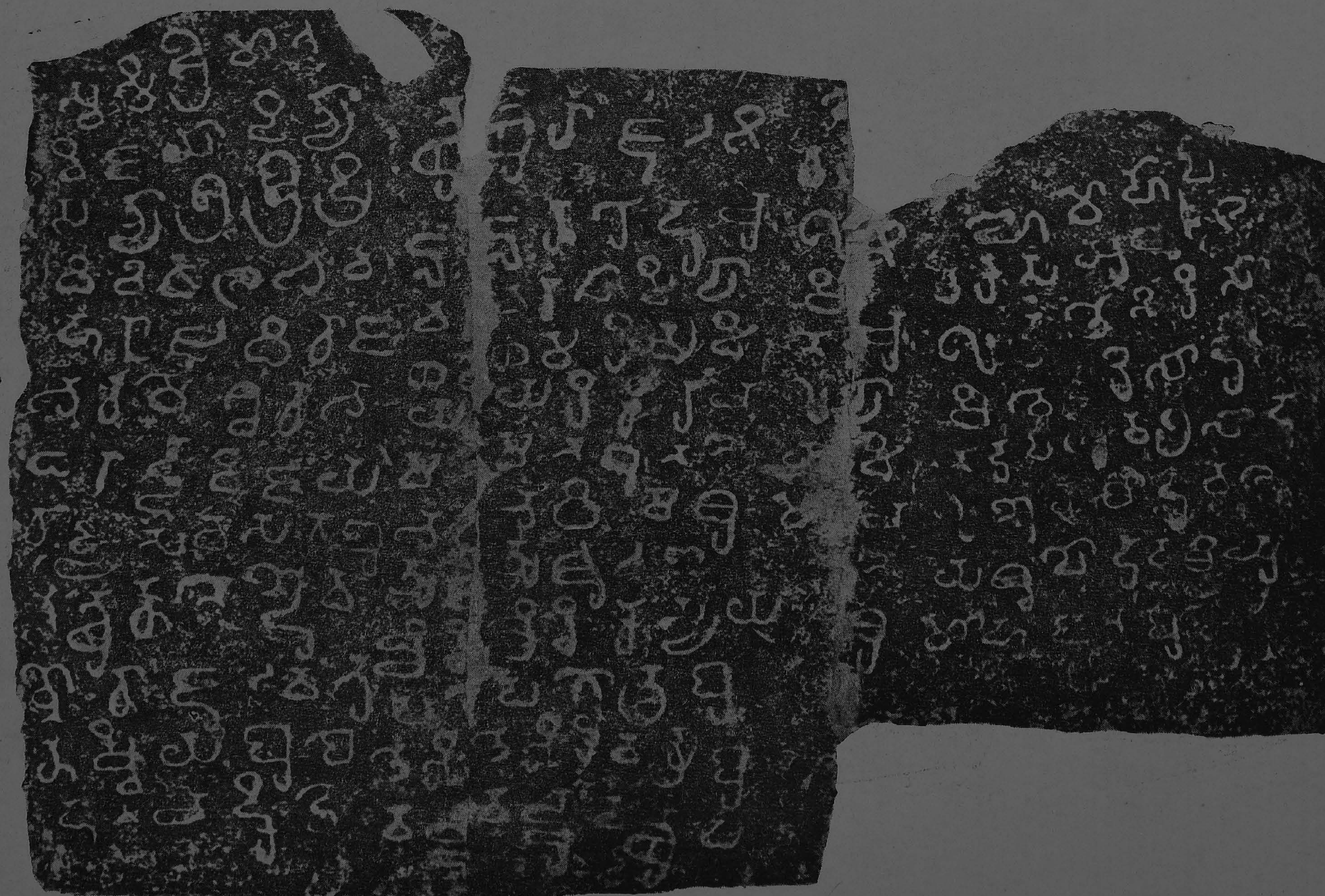
[4] The name of this division has been wrongly read as *Gaṅga-Rēnāṇḍu* in the said report, p. 9 and No. B 15.

[5] This family name has been wrongly read as *Chōḷi* in the above report (No. B 15) and *Muttu rāju* has been accordingly assigned to the Rēnāṇṭi Chōḷa family (p. 9).

[6] This name has been read in the above report as *Chañjōṇa*.

KOTTAPALLE INSCRIPTION OF VIJAYADITYA, YEAR 3

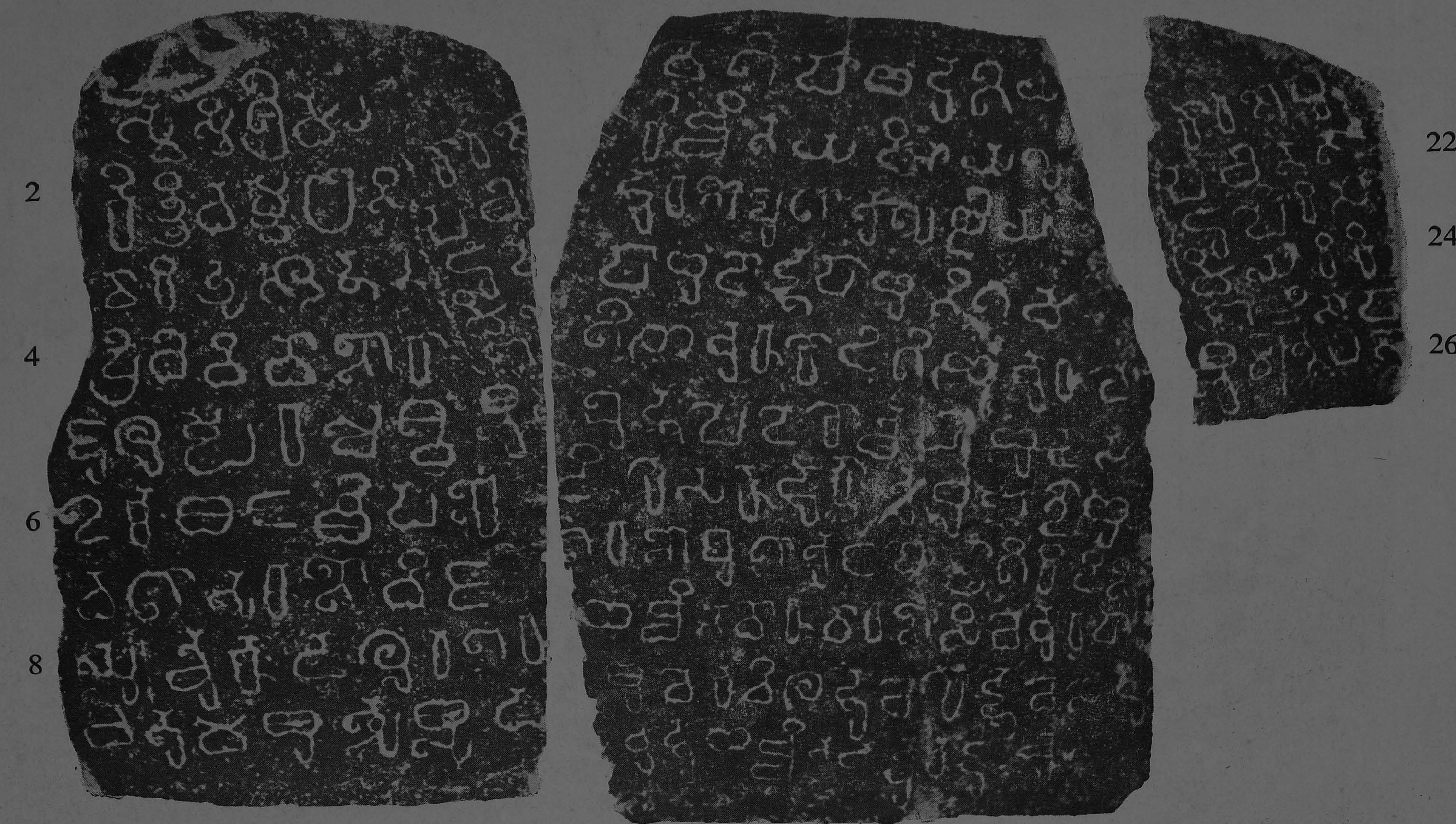
2 4 6 8 10 12



26 28 30 32

SCALE : One-seventh

PEDDAPETA INSCRIPTION OF KIRTIVARMAN II



SCALE : One-seventh

8 Iraṭṭa-pāṟa Sāmadiyāri[1] Kāśyapa-gō[tra]-

9 ki rāchamānaṁbu pannavīsa ichchiri [|*]

10 emmiyuḷu pal-makkaḷu paṭṭi ūrilā

11 enugu kanṟilā Kuṟu-pāṟā tāḻku [|*]

12 U-pāṟa Kavisiya[2]-pāṟa inuvuru sā-

13 kshikān kulōva padiye pannāsa [|*] Yiraṭṭa-pāṟaku

14 pulpōguṉku(n [|*] Ku)mārunṟu sākshi [|*] Kanakasiddai

15 kallu kḻōchinṟi [|*]Rēvaḍi aksharaṁbu [|*]

16 [nā]lvādi maṟuntru

17 ippannāsa ḻachchuvānṟu[3]

18 Vārāṇasiyu vē

19 [gavi]layu ḻaḻchinavānṟ=agu [||*]

E.—Kottapalle Inscription of Vijayāditya, Year 3

This inscription[4] was found engraved on a stone in a field belonging to Rangayya and lying to the west of the village Kottapalle which is a hamlet of Niṭṭūru, the find spot of inscription C. It belongs to the **3rd regnal** year (i.e., 699 A.D.) of **Vijayāditya-Satyāśraya**, who is introduced in the usual mannes, In this inscription also Vāṇarāju figures as the ruler of Vaṁganūru-vishaya (lines 9-11).

The inscription registers the grant of 50 *maṟuttu* of land, measured by *rāchamana*, to **Marishamiyaru** (Marisvāmi ?) who was probably the son of Varasāmi-pāṟa and who belonged to the Kāśyapa-gōtra (lines 21-22) by Chaḷki Ḻenṟurāju who was at that time administering Niṭūru (lines 12-14). Lines 23-27 contain an imprecatory passage in Telugu and lines 27-32 give a list of five witnesses who were designated as *mahājanas*. Chaḷki Ḻenṟurāju is already known from inscriptions A and C above and also from the Kottūru inscription already referred to. The donee of inscription A and one of the protectors of the gift-land in inscription C also bear the name Varasāmi-pāṟa. But it is not known if they are identical with the name-sake who is mentioned in this record probably as the father of the donee.

The geographical names occurring in this record have been discussed above.

TEXT[5]

1 Svasti [||*] Śrīmān-

2 **Vijayādityā(tya)**-

3 Satyāśra[ya*]-śri-Pri(Pṛi)-

4 thivīval[l*]abha - Mā(Ma)-

5 ha(hā)rājādhirāja-

---

[1] This has been read in the above report as *Sāmadiyāru* and taken to be the name of the donee. It is however, likely that *Sāmadiyāri* is the corruption of *Sāmavēdiyāri*.

[2] This seems to be the *tadbhava* of Kauśika.

[3] Lines 16 and 17 are engraved on top of the boar figure.

[4] *A. R. Ep.*, 1959-60, No. B 7.

[5] From inked estampages.

6 Bha(Pa)ramēśvara-bha-
7 ṭaraḷḷa vijaya-
8 rājya-saṁva[t*]sara[ṁ]bu
9 **mūnṟukunēṇḍu** Va(Vā)-
10 ṇṇa(ṇa)rājul **Vaṁ[ga*]nu(nū)**-
11 **ru**[1]-shvi(visha)ya[ṁ]bu bē-
12 ḷan[2] Chaḷki-Ḷe-
13 nṟurājul **Ni-**
14 **ṭūrur**-ēḷuchu[3]
15 Varasāmi-pa(pā)-
16 ṟa Marishami-
17 yariki rācha-
18 ma(mā)nabunan=ē-
19 bhadhi(di) maṟu-
20 tturul i-
21 chchiri Kasyaya[4]
22 pa-gōtrabu [|*]
23 tēniki vakrabu
24 vachchuva(vā)nṟu pa-
25 ñcha-mā(ma)hā-pā-
26 taka-saṁyuktul la(ktull=a)-
27 guttam [|] tēniki sā-
28 [k*]shi Vē[da]ri -bōḷu
29 Naḍu-paṟu Vagra-bōḷu
30 Guṇ[ḍ]aya-bōḷu Vala-
31 yaṟu-pōḷu [im]dariyu
32 mā(ma)ha(hā)jana[ṁ*]bu[||*]

F.—Peddapēṭa Inscription of Kīrtivarman II

This inscription[5] is engraved on a stone lying in a field to the east of the village Peddapēṭa which is a hamlet of Yāḍiki. It belongs to the reign of **Kīrtivarman II** who is given the other name of Anivārita. This secondary name is not known from any other source. The ruler is not endowed with any of the titles of the Chalukyas of Bādāmi and is merely introduced with the honorific Śrīmat (line 1). The inscription is not dated.

---

[1] The name of this division is wrongly read as *Vaṁgūṟu-vishaya* in *A. R. Ep.*, 1959-60, No. B 7.
[2] Better read *vishayaṁb=ēḷan*.
[3] Read *Niṭūr=ēḷuchu*.
[4] Read *Kāśya-*
[5] *A R. Ep.*, 1958-59, No. B 23.

The **object** of the epigraph is to record the grant of 25 *marutu* of land at Kuḍalūru as *pannasa* to Duggaya, a brāhmaṇa of Vēgi (i.e., Vēṅgi) by Raṇavijaya when Pṛithvī Vāṇarāju and Paramēśvara were together (lines 4-6). It is not known if Paramēśvara refers to the supreme lord i.e., Kīrtivarman II or is the proper name of a chieftain, who was jointly ruling over the region with Pṛithvī-Vāṇarāju, Probably the passage in lines 11-12 has to be read with reference to the grant portion and interpreted as meaning that Duggaya received the grant as payment for holding the office of the *karaṇa* of the *nāyakas*.

Lines 12-17 invoke prosperity on a number of *karaṇas* whose names are given. Lines 17-20 contain an imprecatory passage in Telugu. Lines 21-26 record the grant of *pannavisa* land to one Perisāmiyaru. But the details are not clear.

Pṛithvī-Vāṇarāju is not mentioned as the administrator of any particular territory. It is, however, likely that he was the administrator either of Vaṅganūru-nāḍu mentioned in inscriptions A-E above or of Suramaṟu-vishaya mentioned in G below. We do not know if this Pṛithvī-Vāṇarāju is the same as Vāṇarāju figuring in the five inscriptions edited above.

Of the new **geographical** names mentioned in the record Vēgi is same as the famous Vēṅgi, the capital of the Eastern Chāḷukyas. We are unable to identify **Kuḍalūra** in which the gift-land was situated.

TEXT[1]

1 Svasti [||*] Śrīmat-

2 Kī[r*]ttiva[r*]mma-Ani-

3 vāritull-ēḷan

4 Pri(Pṛi)thivī-Vāṇarā-

5 julum-Parameśvaṟlum

6 okkaṟa unṟi parai-

7 vagānu Raṇavija-

8 yunṟu Kuḍalūra iruvadi-

9 ēnu maruntluṟlu panna[2]sā(sa)

10 Vēgi-pāṟa Duggaya[3]-

11 k=ichchinayadi nāyagu-

12 ḷ karaṇabugānu [||*] Guṇḍya-

13 pāṟu Doḷḷa-pāṟu Nigama [ṁ]

---

[1] From inked estampages.

[2] The letter *nna* is engraved below the line, in slightly smaller size.

[3] This name has been read as *Duggiya* in the *A. R. Ep.*, 1958-59, No. B 23.

14 gi-ḻēvuru Koṭigi-ḻēvuru Vō-

15 buḷa-Peda-Konṟa-pāṟu-Dāsa-

16 ṭi Kēsakuḷu Kḻānūṟu indoṟu

17 garaṇa[ṁ]bugānu ū boḷpāgiri [|*] di(dī)ni

18 ḻachchinavāru Vāraṇāsi vēvura pā-

19 ṟu vē kaviḷalu vē guḍlu vē seṟu-

20 vuḷu ḻachchinava(vā)nṟu [|*] kaṭṭuchun

21 kāraṇa[ṁ]bu

22 Peṟina-nā-

23 tu Perisā-

24 miyariki

25 i[ch*]chinā(na) pā(pa)-

26 nnavisa [||*]

G.—Chandana Inscription of Kīrtivarman II

This inscription[1] is engraved on a stone in a field (Survey No. 253) to the north-east of the village. The **language** of this inscription is Kannaḍa. It endows the ruler with the usual titles and introduces him as Vikramāditya Satyāśraya **Kīrtivarma** Bhaṭāra. It is obvious that the ruler's name is here suffixed to that of his father Vikramāditya II. It may be pointed out here that in an inscription[2] from Paṭṭadakal, Badami taluk, Bijapur district, Vikramāditya II is introduced as Vijayāditya-Vikramāditya, Vijayāditya being his father.

In lines 7-10 it is stated that Bāṇarāja was administering Suramaṟu-vishaya. The object of the record is to register the grant of a *pannavisa* to Kaṇavaḍi (Gaṇapati), probably the son of Kuṟumbārva by Dharaṇappan the ruler of Cheñjoṇe, who was the son of Iṟigaṅga, resident (*okkal*) of Tagaḍūr-nāḍu (lines 10-12). Lines 17-20 state that the 96 *prakriti* were witnesses to the grant. Lines 21 -25 contain an imprecatory passage in Kannaḍa. Lines 26-27, in Sanskrit language, state that the writing is that of Bharata. Line 28 gives the name of the engraver as Bāṇa.

Suramaṟu-vishaya, which was under the sway of Bāṇarāja, is the same as Turamara-vishaya, an ancient sub-division in the Gutti region of Anantapur district. An inscription[3] of Vijayāditya from Bētapalle, Gutti taluk, mentions a certain Bāṇarāja as the then ruler of Turamaru-vishaya. Tagaḍūr-nāḍu (lines 10-11) of which Iṟigaṅga, the father of the donor is stated to be a resident, is to be identified with the region round about modern Dharmapuri in Tamilnadu, the headquarters of the district of the same name, the ancient name of which was Tagaḍūr. The other geographical name in the record, Cheñjōṇe, which is mentioned as Cheñjuṇōne in inscription D, is the same as the findspot of this inscription as well as that of D.

---

[1] *A. R. Ep.*, 1958-59, No. B 17.
[2] *Ind. Ant.*, Vol. X, p. 105.
[3] *SII.* Vol. IX, part 1, No. 47.

CHANDANA INSCRIPTION OF KIRTIVARMAN II

SCALE : One-tenth

TEXT[1]

1 O Svasti [||*] Śrī-Vikramā-

2 ditya-Satyāśraya-śrī-

3 Pri(Pṛi)thivīvallava(bha)-Ma-

4 hārājādhirāja-

5 Paramēśvara-**Kīrtti-**

6 **varmma**-bhaṭāra-rājya-

7 doḷ Sura-

8 maru-vishaya[ṁ]

9 Bāṇarāja

10 r-āḷe **Tagaḍū-**

11 **r-ṅnāḍ**-okkall=Iṟigaṅga-

12 r-mmagan=Dharaṇappan

13 **Cheñjōṇe** āḷuttu

14 Kuṟum-bārvvara

15 Kaṇavadige

16 koṭṭodu panna-

17 vise [|*] ida-

18 kke sākshi ū-

19 ra tombhattāṟu

20 prakṛiti [|*]

21 ida-

22 n-aḷivo-

---

[1] From inked estampages.

23 n-pañcha-ma-

24 hāpātaka-

25 sa[ṁ]yuktan=akku [|*]

26 Bharatasya

27 likhitam [|*]

28 Bāṇa vaḍḍige āgiḻdon [||*]

GMGIP—(Publication Unit), Sant.—S1—2 DGA/78—22-12-80—1,000 Copies.

Epigraphical Publications of the Archæological Survey of India

Corpus Inscriptionum Indicarum.

Epigraphia Indica.

Epigraphia Indo-Moslemica (discontinued).

Epigraphia Indica : Arabic and Persian Supplement.

Annual Reports on South Indian Epigraphy (discontinued).

Annual Report on Indian Epigraphy.

South Indian Inscriptions.

Enquiries regarding purchase and subscriptions should be addressed to the Manager of Publications, Civil Lines, Delhi.

The following books are available for sale at the Office of the Chief Epigraphist, Archaeological Survey of India, Mysore-5, South India.

1. *Corpus Inscriptionum Indicarum*, Volume II, Part II.—*Bharhut Inscriptions*, edited by H. Lüders and revised by E. Waldschmidt & M. A. Mehendale. Price Rs. 30.

2. *Corpus Inscriptionum Indicarum*, Volume IV.—*Inscriptions of the Kalachuri-Chēdi Era*, Parts I and II (pages 193 + 722 with 3 maps and 103 Plates), by V. V. Mirashi, M. A., D. Litt., 1955. Price Rs. 125.

3. *Corpus Inscriptionum Indicarum*, Volume V : *Inscriptions of the Vākāṭakas*, by V. V. Mirashi, Price Rs. 40.

4. *Hyderabad Archaeological Series*, No. 10.—*The Gavīmaṭh Pālkiguṇḍu Inscriptions of Aśoka* (pages 24 and 18 Plates), by R. L. Turner, M. C., M.A., Litt., D. 1952 (second impression). (Reprinted). Price Rs. 10.

5. *Epigraphia Indica*, Volume V (1898-99), with a list of the Inscriptions of Northern India from about A. D. 400, by Prof. F. Kielhorn, C.I.E., Göttingen. Edited by E. Hultzsch, Ph. D., Price Rs. 35.

6. *Epigraphia Indica*, Volume X (1909-10), with a list of Brāhmī Inscriptions from the Earliest Times to about A.D. 400 with the exception of those of Aśoka, by H. Lüders, Edited by Sten Konow, Ph. D. and V. Venkayya, M. A. (Reprinted). Price Rs. 35.

25% discount is allowed. Packing and forwarding charges extra.